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THE CHURCH AND ORGANIZED CHARITY.

I.

AS a leader and adviser of the people, the priest is deeply interested in the methods used to further the work of charity. The keeping of records in charity work suggested to Boyle O'Reilly the idea of a "statistical Christ". Recently the same idea found forceful expression as follows:—

> The charity the Gospel describes appears to be the charity as exercised by the individual. Our Blessed Lord tells us of our duties to the weak and lowly, to the sick and suffering, to one another—how we are to shield, to help, to save. But everywhere it is the encouragement to each one of us to do our part. Nowhere are we told of the efficacy of organization, the necessity of union, the duty of recording. But everywhere it is to work in silence, patiently—as "charity is patient"; unconsciously: "Let not the left hand know what the right hand doth."

Both statements express the tradition of a state of society which existed some generations ago, but has disappeared in our modern cities. Neighborhood charity was formerly the rule; now it is the exception. Formerly, communities were relatively small and life was simple. Shoes were made by local shoemakers in their homes, and the leather came from small local tanneries. Clothes were made by local tailors out of cloth made in household looms. Everyone in a district knew all his neighbors. Even in large cities the "West End" was not yet completely separated socially from the "East End". When a family needed aid there was no call for investigation. The neighbors knew all about it. Deception was

very difficult or impossible. The charitably disposed knew what was needed and acted intelligently. The only record of the case was printed on the memories of neighbors.

Then came power machines, combinations of capital, factories, unlimited competition, large-scale production, and overcrowded cities. The employer, that is the shareholders, no longer had personal acquaintance with employees. The family of the city workingman became unstable. It is in one industrial centre to-day and in another to-morrow. The majority live in rented houses. Between the failure of Siegel's Bank and the time when the receiver was prepared to begin partial refunding to depositors, more than seven thousand of them could not be found. They had moved from flat to flat, from city to city. In big cities one moving day in the year is found not to be enough. Landlords and grocers are strangers and unwilling to extend credit in times of stress. The rich live in one quarter of the city and the poor in another.

Under the social conditions of this industrial revolution new forms of organization became inevitable. The workingman formed unions in self-protection. Cities organized health and social service departments. Institutions for the care of dependent children and others in need multiplied. Branches of the St. Vincent de Paul Society were organized in all cities. Then in the 'eighties of the last century it began to be felt that a central bureau was needed to serve as a means of co-ordinating the work of charitable agencies and institutions, as a clearing-house of information, and as a means of bringing charitable individuals and needy families into touch with one another. Such a bureau was organized in Paris in 1889. It was objected at once that this sort of machine-charity was not real charity, that it prevented the personal relationship which is the essence of charity. The supporters of the central bureau replied that, under existing conditions, the central bureau was needed for the very purpose of bringing back some of the personal relationships which were so natural in a simpler state of social life between employer and employed, rich and poor, creditor and debtor, family and relatives. The St. Vincent de Paul Society had long been acting as intermediary between rich and poor. Its work partook of the

nature of what objectors derisively called "Machine Charity", by which term they meant organized charity. There was nothing new in the project of a central bureau so far as the practice of charity is concerned. What was new was the efficiency it added to what already existed.[1]

It is not true that the essence of charity always requires direct personal giving to the poor. Our collections for foreign missions are organized charity. St. Paul took up collections in Greece and Macedonia for the poor of Jerusalem. He was an organizer of charity, acting as intermediary between contributors and beneficiaries. Bishops have always been official directors of organized charities in their respective dioceses. In the early centuries they sometimes delegated this function to archdeacons, as they do to-day to the Diocesan Directors of Charity.

A Catholic hospital is an example of organized charity. A record of each patient is carefully compiled and filed. When central bureaus began to function in cities, it was found necessary to keep records of cases. Some of the reasons are as follows:

1. Intelligent service of the poor to-day requires mastery of much information, insight into processes, application of the lessons of experience to the tasks in hand, and careful supervision of the results. That all of this can be accomplished without foresight, thought, records, coöperation, is unthinkable.[2]

2. Records covering a period of years enable trained workers to study poverty in its causes and consequences. So many cases are treated that it is impossible to remember them. To be of service for study they must be on file. There is no more lack of respect for the poor in confidential files than for hospital patients in records of their maladies and accidents.

3. One function of a central bureau is to bring social agencies into coöperation. The director may hand one case of need over to the St. Vincent de Paul Society, another to the Childrens' Aid Society, another to an Orphanage, another to a civic institution, and so on. It is not enough to tell these agencies where the case is to be found. There must be written

[1] See *Autour du Catholicisme Social,* par Georges Goyau, Vol. 1.

[2] See *The Social Mission of Charity,* by Dr. Kerby.

instructions, stating what is wrong and what is needed. This implies a diagnosis of the case, and it is found that trained social workers always know how to diagnose a case of need, while others usually overlook essential features or symptoms. A statement of the case goes out to the agency and a copy is filed for the purpose of reference when the time comes to see whether the case has received proper attention, and for other purposes. Records thus become a part of the day's work.

4. In a city there is always a floating population. The agencies for relief of the needy are of many kinds. Each principal religious denomination has one or more. City government makes some provision. Philanthropic associations have others. If people could go from one to another of these agencies, telling a different story at each, and obtain relief from each, the amount of wasted means and effort would be very large. There must be a way to detect people who try to exploit funds available for charity, and records have been proved by experience to be the most effective means. A confidential exchange of information is arranged by the various agencies, and made available only on inquiry by those having a right to know.

5. Cases of need may be found year after year in the same family. Sometimes it is a case of a wayward boy, sometimes unemployment or sickness. It would be annoying to the family if a new diagnosis had to be made every time that trouble occurs. A record once carefully made obviates repeated inquisition.

6. Since people move often from city to city, the records filed in the central bureau of one city are often found helpful for charitable assistance in another city. And it must not be supposed that it is only matters of material relief that are in question. There are marriage cases, questions of legitimacy, citizenship, etc., that fall within the scope of the bureau's work.

7. In cases of children, the question arises: What is the best way to place a given child when there is a break in the family? The data of the problem include the family background. What kind of people are they? What are their feeling and attitude toward the child? What are they in character? Are they educated? What is their standard of living? In other words, what influences have surrounded the child up

to the time when the bureau has to assume responsibility? A statement of this background is a record of that child. It first serves as a guide in placing the child. It would be an injustice to the child if the record were then destroyed. The information is more than likely to be needed some years later in the interest of the child and may not then be available from other sources.

In regard to all such arrangements and activities, the vital question is: Are social workers animated by the spirit of Christian charity? It was of this spirit that our Lord spoke. He left ways, methods, and means to be determined by those animated by this spirit. It was not by His expressed direction that the Apostles instituted deacons to "serve tables".[3] Charity required that tables be served, but how they should be served was a question of administration. The Apostles decided in this case that it should be done by union and organization. This was not intended then, and is not intended now, to take the place of individual activity in charity work, but to supplement. No matter how much people contribute to the general fund for organized charities, there is always room for individual effort, and for the sake of spiritual health no opportunity to do good should be allowed to pass unheeded.

From the second to the sixteenth century Rome had a double ecclesiastical division into districts, one for worship and administration of the Sacraments; and the other for the administration of poor relief. These two kinds of districts never coincided in number or in territory. In the sixth century there were twenty-five parishes and eighteen charity districts. Each of the latter was administered by men appointed for this work. The Catholic Church has never been without organized charities.

There is always a problem of charity, not only because the poor we have always with us, but also because of structural changes in society, and because selfishness ever tends to minimize duty. How small is charity as understood by the average Catholic, and how large as taught by the Church! There is a suggestive paragraph in Cardinal Gasquet's *Eve of the Reformation,* in part as follows:

[3] Acts 6: 1-6.

An examination of existing records leads to a general division of medieval guilds into two classes—Craft or Trade associations and Religious guilds. . . . The division of guilds into the two classes named is, however, after all more a matter of convenience than a real distinction founded on fact. All guilds, no matter for what special purpose they were founded, had the same general characteristic of brotherly aid and social charity; and no guild was divorced from the ordinary religious observances commonly practised by all such bodies in those days. It is often supposed that, for the most part, what are called religious guilds existed for the purpose of promoting or encouraging religious practices, such as attendance at church, on certain days, the taking part in ecclesiastical processions, the recitation of offices and prayers, and the like. The origin of the mistaken notion is obvious. In medieval days, that is, in times when such guilds flourished, the word "religious" had a wider, and what most people who reflect will be inclined to think a truer, signification than has obtained in later times. Religion was then understood to include the exercise of the two commandments of charity, the love of God and the love of one's neighbor, and the exercises of practical charity to which guild brethren were bound by their guild statutes were considered as much religious practices as attendance at church or the taking part in an ecclesiastical procession. Mutual assistance, the aid of the poor, of the helpless, of the sick, of strangers, of pilgrims and prisoners, the burial of the dead, even the keeping of schools and of schoolmasters, and other such like works were held to be exercises of religion.

II.

The primary source of charity in the Church is the Third Person of the Blessed Trinity in His temporal mission, and our coöperation with the graces He brings. "The charity of God is poured forth in our hearts by the Holy Ghost who is given to us . . . so we also may walk in newness of life."[4] One of the forms in which this grace comes to us is "the love of the truth".[5] By faith we acquire knowledge of our relations to God and to our fellowmen. By charity we seek to apply this knowledge in daily life, "doing the truth in charity,"[6] as St. Paul tersely expresses it.

The first Christians of Jerusalem drew a social inference

[4] Rom. 5:5; 6:4.
[5] II. Thess. 2:10.
[6] Ephes. 4:15.

from the doctrine of brotherhood. "All they that believed were together and had all things in common. Their possessions and goods they sold and divided them to all, according as everyone had need."[7] Those converted Jews may have been influenced by the lesson of equality in distribution taught to their forefathers when the manna was gathered each morning in the desert.[8] The stronger and more diligent gathered more than others; but each received in equal measure for the consumption. St. Paul refers to this fact when he counsels "an equality" as the objective to be sought in the distribution of alms.[9]. He does not mean an equality among those receiving alms, but between givers and receivers. The Jubilee laws of the Old Testament also disposed the Jews to connect an equitable distribution of property with the duty of brotherhood, especially the Jubilee obligation to keep their farms fallow every seventh year, when the poor had the right to gather grapes and olives wherever found; and the reverting of farms to the original owners or their descendants every fifteenth year to prevent the accumulation of many farms in the hands of wealthy landlords.

Under the New Law the doctrine of brotherhood was emphasized far more strongly, and its application to the use of private property is left more to each one's sense of duty, and to the laws of Church and State based on that sense of duty.

Another doctrine that serves as a guide and a stimulus in the use of wealth is that God as Creator is the sole absolute owner of all things. A man's right to the property he owns, though real, is limited, subordinate, and relative. It is *real,* because as a system and on the whole private ownership best serves the interest of society. It is *limited* by the Divine purpose in regard to the things that men need for food, clothing, and shelter. God did not create any particular part of the earth's surface for any particular man. He created the whole surface for the benefit of all men. The common need limits the private right. If a man is starving and if he can save his life by taking something that belongs to another, that something there and then ceases to belong to the other. It ceases

[7] Acts 2:44-45.
[8] Exodus 16:18.
[9] II. Cor. 8:14.

to be his property. The purpose of creation, as well as the basis of private property, overrides the right of the individual in case of such need. The right to private property is *subordinate* to that of the Supreme Owner. The Jewish nation could not abolish the duty to restore farm lands to the original owners each half-century, because the Supreme Owner made the law. We have no right to do as we like with our own without reference to or thought of His will in the matter. We are trustees bound to administration in accord with the terms of the trust. The right to private property is also *relative*, because it can have no meaning except in relation to the Absolute Owner. God made not only things but also human society. "There is no power but from God."[10] If the system of private property were not necessary for society, it could not be defended. It is only as a social asset that it has value. The interest of the Family, the State, and the Church is involved, and these are God's institutions as well as man's. Whenever private property as a system is attacked, as in Russia, then the family as an institution is also attacked, and laws are made to undermine it.

When Bishop von Ketteler, eighty years ago, analyzed the social problem of capital and labor, he found the chief obstacle preventing social harmony to be a false conception of private property. He stated it thus:

> The Catholic doctrine of private property has nothing in common with the conception current in the world according to which man looks on himself as the unrestricted master of his possessions. . . . Separated from God, men look on their possessions only as means of satisfying their ever-increasing love of pleasure. They set up enjoyment of life as the end of existence, and worldly goods as the means of attaining it. Thus a gulf is formed between rich and poor. While the rich man wastes his wealth on display and luxury, the poor suffer from lack of the barest necessities. A mountain of injustice rests on property thus abused, and diverted from its purpose. . . . The true doctrine of the right of property, having its root and foundation in God, is possible only where there is a living faith in God.

[10] Rom. 13:1.

In his Encyclical on the condition of the working classes, Pope Leo says:

> The chief and most excellent rule for the right use of wealth is one which heathen philosophers hinted at, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of wealth, and another to have a right to use wealth as one wills. Private ownership is a natural right of man. "It is lawful," says St. Thomas, "for a man to hold private property, and it is also necessary for human existence." But if the question be asked: How must one's possessions be used? The Church replies in the words of the same holy doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them when others are in need. Whence the Apostle saith to Timothy: "Command the rich of this world to give easily and share with others."

All this means that the right to private property is of the nature of a stewardship. Now, what is the idea in the minds of Catholics in North America with regard to the nature of private property? The question has no reference to what they consciously hold. As a matter of fact, very few of them give it a moment of conscious thought. The question has reference to the conception expressed only by attitude and action. The man who does not place God or his poor among his heirs when he disposes of his property by will, though he has ample means, has a definite conception of his rights as an owner, however difficult he might find it to express that conception in words. He looks upon himself as the absolute master of his property, and has therefore a false conception of his position. There are indications that a majority of English-speaking Catholics are like-minded. Some of these indications are:

1. The wills of Catholics. A study of Catholic practice in this regard in the Middle Ages shows how much ideas have changed. *The History of the English Church,* by W. W. Capes, is by no means prejudiced in favor of Catholics. In fact its tone is decidedly the contrary. Yet Capes admits (p. 367) that "Scarcely a will was made without some charge on the estate in the interest of the needy and religious motives

were appealed to . . . by the clerks who drew up the deed. Commonly a definite sum was to be given in doles on the day of the funeral, or immediately before or after, and the amount was often very large. John of Gaunt's body was not to be buried for forty days, and each day 50 marks were to be distributed and 500 on the last day. . . . Traders also gave with no niggard hand. A draper of York provided 100 beds with necessary furniture for as many of the poor. Thirteen people in each of twenty-one distinct parishes received a dole left them by a mercer. A clothmaker desired that thirteen poor folk dressed in suits of his own cloth should sit around his coffin for eight days, and keep the clothing for themselves. Another would have no one invited to his funeral feast, but all men made welcome, and the poorest served first. Besides the sums definitely given, it was customary to instruct the executors to lay out the residue of the estate in such forms as might be best for the soul of the testator, that is, for religious and charitable objects."

2. The reluctance of members of a lay Catholic society to approach non-members with an appeal for funds to help in the work of their society.

3. The silence of our pulpits on this subject. Appeals for aid are frequent enough in the pulpits; but the motives suggested in making these appeals have seldom any bearing on the Catholic doctrine regarding the stewardship of wealth. Bourdaloue begins a sermon on this subject thus:

We might, at first sight, be surprised at the fate of the rich man described in Luke 16. What crimes did this man commit to deserve the awful punishment? He died and was buried in hell. He felt that he deserved to be honored on account of his wealth. That seems reasonable. He was dressed in purple and fine linen. Did not his social standing impose such apparel? He fared sumptuously every day. What would be the use of his wealth to him otherwise? Such is the way the world judges; but in this the world is corrupt, because it is in conflict with eternal truth. St. John Chrysostom said to the wealthy: "Are you so blind as to believe that, while God has made laws to regulate all other matters, He left your riches to your own discretion or caprice? No, no, neither His wisdom nor His goodness could allow that."

4. The Pastoral Letter of the Bishops of the United States, issued in September 1919, is silent on this point.

5. Catholic industrialists are not conspicuously different from other industrialists in their attitude. A glance at the Foundations established to promote education, welfare, etc., and the Universities founded by wealthy families during the past fifty years, does not suggest a developed sense of the duties of wealth on the part of Catholics.

Someone has attempted a list of seven deadly social sins thus:

Politics without principle.
Wealth without work.
Pleasure without conscience.
Knowledge without character.
Industry without morality.
Science without humanity.
Worship without sacrifice.

It would not be difficult to suggest improving amendments. Many of us would question the second, probably to ask: Should a wealthy man continue to strive for wealth merely to keep himself employed? On reflection all would agree that this cannot be a matter of duty. It may mean either that the man of wealth should seek an occupation beneficial to others, but not productive of greater wealth, or that a wise distribution of wealth involves work as hard and exacting as does the accumulating of wealth. The latter is probably the author's meaning. There are Catholic laymen who think that all they need do is to pass a large amount over to churchmen and think no more about it. This thought has much to do with the backwardness of some of them in the performance of duty. The responsibility is theirs and much thoughtful care on the part of the wealthy is a necessary condition of due performance.

JOHN R. MACDONALD

Georgeville, N. S., Canada

MISSIONARY ORGANIZATION AND THE MISSION SOCIETIES.

WITHIN the past ten years a great wave of missionary enthusiasm has swept over the Catholic Church in the United States. The causes of this are various. First, there is the emergence of the Church in this country from its own missionary status to that of a duly constituted part of the Church universal, consequent upon the increase of the number of the faithful and upon the marvellous growth of our churches and other institutions. Within the above-named period we have witnessed the erection of a great number of churches, schools, colleges, orphanages, and other works of Christian charity, and while many of these are still burdened with debts, not a few have been erected, equipped, and paid for. The wealth of the country has increased enormously and Catholics have shared in the general prosperity. The World War, leaving Europe impoverished, its currency debased, and its people struggling under greatly increased taxation, cut off the European mission organizations from their previous source of supply, and of necessity they have made their appeal to the generosity of American Catholics. Nor has the appeal been in vain. Our people have responded well and nobly and many a French, German or Italian missioner owes his very existence to the contributions from America.

Coincident with these things which have placed American Catholics in a position to help and which have brought home the need to them, there has been a new spirit of real Catholicism bred into our people. The foundation of American societies, such as Maryknoll, for example, and the constant propaganda which they have sent out, has acquainted our people with missionary conditions, and the entrance of American priests and sisters into the fields afar has stirred our national pride in their behalf. Last, but by no means least among these contributing causes, has been what may be described as no less than the conversion of the younger generation to the missionary idea through the agency of the Catholic Students' Mission Crusade.

But rapid growth brings its own problems, as anyone who has tried to care for a growing child well knows. The old clothes no longer fit the youthful stripling and must be replaced

by larger ones long before they are worn out; the weed-like growth of the body must be watched lest some weakness sap the strength of the adolescent. And what is true of the individual is true also of the Church. There is much confusion due to our rapid expansion.

Not the least noticeable feature of our growth has been the increase of missionary appeals. Our own American societies have been multiplied. Almost every foreign community engaged in missionary work has established at least a procure here, and the daily mail of the parish priest is filled with circulars, magazines and letters begging him to assist in a multitude of enterprises—most worthy ones too. In addition to this he is constantly approached by the agents of these organizations. Priests, and even bishops, from missionary lands are asking for an opportunity to tell his people of their work, the appeal being followed, of course, by a collection for its support. The number of missionary magazines is legion and all but a few have sought the support of the faithful through the means of professional agents soliciting subscriptions. What has proved successful for one is imitated by all, until both priest and people, trying to be generous and to turn away no praiseworthy cause, are simply swamped.

It has long been evident that some sort of centralized organization was needed, and that some sort of control over these suppliants for favor would have to be established. Some dioceses had already organized mission-aid societies as a sort of clearing-house for mission activities and in a few the support of these has been made a diocesan obligation—the funds being collected by the central agency and distributed to the various societies. This plan is ideal in theory, but it has its difficulties in practical administration. It is to some of these that I would call attention, at the same time attempting to see if a workable solution cannot be attained.

The latest plan, and one which has much to commend it, is the nation-wide organization of the Society for the Propagation of the Faith in all our dioceses. In this way it is being sought to bring about that coördination of effort that is needful for the greater success and at the same time to do away with some of the overlapping of interests which so seriously hinders it. But once again we are confronted with a situa-

tion where the clothes do not fit. The Diocesan Directors, charged by their Ordinaries with the task, often do not seem to know exactly what is expected of them. It has been the writer's privilege to talk with several and to be in correspondence with others, and the utmost confusion as to method is found to prevail. Some seem to be under the impression that the establishment of the S. P. F. in their territory means that it and nothing else is to be permitted, that it alone must make the appeals, it alone collect funds, and that under the "60-40" plan, the whole of the foreign mission allotment must be sent to the international headquarters of the Propagation, while the whole of the domestic portion must be kept within the diocese at home. If this interpretation be given in many places it sounds the death-knell of American Catholic missionary work at home and abroad. Why? Because it leaves out of account several factors which are indispensible to success. Let us enumerate.

First, it places upon the Diocesan Director a burden which he cannot discharge. In most of the smaller dioceses he is working practically single-handed, and even in the largest ones he has but a small staff. To cover the diocese adequately is a task that would require him to spend from two to five or more years in most cases; so that before the cause is made known in every place it is all but forgotten in the ones approached in the earlier part of the campaign. We may reproach the shortness of our people's memory, but we cannot change the fact. They do forget, unless they have a fairly constant reminder.

Next, it leaves out of account that baffling, but always present factor, human nature. Men think in the concrete and what comes to them in a concrete way is what strikes their fancy. Perhaps Americans are more inclined this way than any other people, and we are dealing with Americans. They want pictures; they want to see the thing for themselves; they all want to be shown. The idealistic appeal to support the Church's work in general wins but a feeble response and if the representatives of concrete missions are denied the chance to make their cause known, contributions will unquestionably be lessened. Then, what becomes of the work which has been builded with the very life-blood of our missionary heroes?

It may be objected that, once the dioceses are organized as a whole and missionary giving is firmly established on a weekly or monthly basis, larger and more regular support will be secured for all. I am convinced that this is true and have more than once written my ideas on this subject in the columns of the ECCLESIASTICAL REVIEW. But while I firmly believe in system in missionary giving, as in missionary collecting, it is idle to presume that we can all at once put into operation a plan which will produce adequate income, and meantime Christ's work may suffer. A diocese wholly closed to all missionary effort except what the Diocesan Director can do himself is lessening for the present its chances of being able to give its share, or even to give what it has given previously. This is not said in the slightest criticism of the plan in its broad outline nor in any fault-finding with the Diocesan Directors or the Society for the Propagation of the Faith. The thing has been thrust upon the Directors in many cases suddenly and some of them have told me frankly that they are wrestling with a problem that is beyond them. The case is not hopeless, however, and I desire most humbly and out of a long experience in the study and application of missionary methods to offer a few suggestions which may help point the way to the solution of our difficulties. In some of its details it is being tried in some dioceses, but in none has it been in operation sufficiently long or fully to be used as an example.

There are three things to be kept in mind. First, the appeal, to be successful, must be made in all parts of the diocese at approximately the same time. Secondly, human nature, take it as it is, requires a specific appeal rather than a general one; and thirdly, the exigencies of our already established missions require that disbursements be made for their needs immediately, whilst any plan of concentrated action must take some time to put into operation.

The third of these necessitates the action of the other two and must therefore come first in the scheme to be outlined. It presupposes the raising of a certain sum of money in the diocese, let us say, yearly, for missionary purposes. The amount can be ascertained only by some sort of budget system, which can be worked out somewhat as follows. The amount reasonably possible can be determined from the total income

of the parishes, their resources, and their prior obligations. When this sum is ascertained and officially approved, let it be made known throughout the diocese by every possible means. Among these are the press, diocesan and parochial papers and magazines, especially the pulpit and the use of parochial societies. Next, the objects to which this fund shall be allotted must be determined. There is the quota for the headquarters of the S. P. F.; there is the paramount claim of the bishop's own home needs in strengthening the outposts of the faith within the diocesan territory, and there are the various mission agencies, domestic and foreign, which have some claim on the charity of our people. I would not presume to name these or to suggest percentages, but that detail could be worked out satisfactorily. Whatever is finally determined on must be understood as an obligation and should be set as a minimum. Every parish should feel it a debt to discharge its quota and an honor to exceed it. This makes the strongest point of appeal to our people and the assurance that it will be raised secures the unqualified support of the mission agencies. So we come to the method of carrying out the plan.

Let the Diocesan Director, after planning his campaign, mapping out his territory and determining the most opportune time for it, enlist the coöperation of those who are to be the beneficiaries. Priests representing the various mission societies and the religious orders engaged in mission work can be secured and they should be given opportunity to bring the matter before the people, pleading primarily for the great cause in general, but adding enough of the specific to arouse human sympathy and to give the personal appeal. This method uses the good psychology which is behind the "drive" system, but eliminates its objectionable features. It can be done in a comparatively brief time, while the publicity given the matter is fresh in the minds of all, and it produces that solidarity which we need. All sums collected would go through the diocesan office and be thus accounted for. Specially designated offerings could be sent as requested, but through the central office. Others, not so specified, would be allotted pro rata as above.

There yet remains the method of collection. That can be worked out in various ways, the best of which seem to me either

through pledges which are collected by parochial promoters or through the duplex envelope system. But there are others.

It may be that the above is not the only workable scheme, but it is one which will work, and from my talks with those who have charge of our missionary enterprises I feel sure that it will enlist their help. Speaking only for the one with which I am officially connected, the Catholic Union, a society for the return to the Holy Church of the separated Christians of Russia and the Near East, I can pledge our coöperation. The main point at issue is that our ever-expanding home and foreign mission enterprises are in danger of serious curtailment, or even of abandonment, if something of this kind is not done —and such a calamity must not be. Nobody wants the Church in America to fall behind. All desire that her charity may more and more abound. Our people will respond, but "how shall they hear without a preacher, and how shall they preach except they be sent?" This appears to offer a system for sending the heralds of the cross to those who can and will supply the needful means of carrying out the command that all men have the truth made known to them, to the end that all be made one in God's kingdom.

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THE RELIGIOUS SITUATION IN THE PHILIPPINES.

NUMEROUS articles in the secular press of late have made it appear that we of the commonwealth of the United States are deeply interested in the perpetual retention of the Philippine Islands as a national possession. The valuable land of Mindanao as a future rubber-producing territory naturally appeals to the moneyed interests of our financial representatives. On the other hand the militaristic element in this country cannot well lose sight of the fact that the Philippine Islands offer the best strategic point of defence for the army and navy in the whole East.

To members of the Catholic Church in America these considerations are on the whole of secondary interest. What concerns them more directly is the religious aspect of our relations to the Filipinos. Formerly, as is recognized on all

sides, the main body of the inhabitants of the islands professed the Catholic faith; that is, the people recognized the authority of the Catholic Church and regulated their public and private conduct accordingly. At present this state of things is undergoing a change, the effects of which are already apparent but by no means promising for the ultimate benefit of the inhabitants of the islands. Naturally the "why" of this change is agitating the Catholic missionary and those who take a leading interest in the preservation of the old faith in the islands to which the United States hold out protection of national fellowship. We propose to answer the question as succinctly as our space permits.

Thirty years ago, the Catholic Church in the Philippines was in as flourishing a condition as in any other country of the world. In a material way the Church was thoroughly established with a hierarchy, a numerous clergy, and a proportionate number of finely built churches. Many of these churches still stand to testify to their former grandeur as imposing types of Spanish mission architecture. As one time they were well equipped with altars and sanctuary furniture, rich in the possession of splendid vestments and decorations. To-day we look in vain for the splendor of former days.

Socially also, the Catholic Church was unquestionably the dominating influence of the land. Since Church and State were in close alliance, the people who had ambition to rise to any social or political position had to be good, practising Catholics. In many cases the Spanish friars were the civil administrators as well as the religious teachers of the people. Education was in all parts of the archipelago in the hands of clerics. Those who neglected the practice of their religion were looked upon with suspicion by the populace at large. As a rule, those who sought employment would confer with the priest, as being the most influential personage to intercede in their behalf.

The high moral status of the Filipinos, their lofty ideals, their peace, happiness and prosperity, standing out in marked contrast with other Oriental nations, were beyond doubt due to the religious of Spain, who for three centuries labored to raise the natives from a state of paganism and uncivilization to a position of honor among the peoples of the world. In

secular literature the Philippines are styled "The Pearl of the Orient", a name most appropriate on account of their natural beauty and the wealth of the land. But even more fitting is the appellation from an ecclesiastical viewpoint. Let us compare the Filipinos with the neighboring nations. In China there are over 400,000,000 souls, of whom only 2,000,000 are Catholics. Of the 300,000,000 inhabitants of India hardly more than 2,000,000 Catholics are to be found. Japan has a population of about 60,000,000, of whom not more than 50,000 are members of the Church. But in the Philippines, out of a population of 11,000,000, between nine and ten million are Catholics. It may be a surprise to many readers to learn that the Philippines are the sixth largest Catholic country of the world. Italy ranks first in the number of its Catholic population; then follows Germany; the United States is third; Poland fourth; then comes Spain, followed by the Philippines. This stronghold of the Church is due, under God's grace, to the zeal of the priests from Spain.

A great and glorious work, indeed, this conversion of a whole nation to Christ! Praise and admiration fall short when we begin to estimate the task of the Spanish missionaries. What mistakes in policy they did make are traceable rather to their zeal and generosity than to any less noble motive. A careful analysis of after events will lead one to the conclusion that if the Spanish friars made a mistake in their policy of governing the Filipinos, it was solely in this that they failed to realize that a day might come when Spanish sovereignty in the Islands would cease. Hence they made no plans for an emergency such as happened in 1898. They neglected the Catholic principle that no Church can rest upon a substantial basis unless it is manned by a native clergy. True, native priests had been ordained in the Philippines, but they were seldom, if ever, allowed to become pastors. Rather were their offices those of helpers in the more ordinary duties of the parish. To illustrate, the status of affairs in the Archdiocese of Manila may be cited. Of the 350 parishes under the jurisdiction of the Archbishop, only twelve were actually in his control, so far as appointment of pastors was concerned. Other pastors, although nominally appointed by the Archbishop, were really the choice of the Spanish friars.

Such being the case, it is by no means strange that the Filipino priests were wholly unprepared to cope with the situation when full responsibility for the government of parishes fell unexpectedly upon their shoulders. Perpetual curates they had intended to be and nothing more. Their previous training had fitted them for no more. A certain native priest of Bulacan voiced his sentiments to the bishop some years after the new regime had gone into effect, exclaiming: "Your Lordship, we were never trained for this". And his words were but too true.

The attitude of the Spanish clergy was but a reflex of the policy of the civil power. Now, as is natural in every country, the aspiration for complete national development had been growing for years in the hearts of the Filipinos. But such a complete national development is only to be hoped for in the atmosphere of autonomy; and so it was that many among the most educated Filipinos, considering that the time had arrived for freedom from the rule of Spain, began more and more to resent the Spanish paternalistic sway. And since the Spanish friars were the strongest force, as it were, backing up the sovereign power, popular resentment of the governmental policy came to be focused upon them.

Meanwhile Masonry had stealthily crept into the country from the anti-clerical elements in Spain, and it was not long before little cliques of anti-clericals were putting their heads together and concocting revolutionary schemes against the mother country in the Philippines. These ambitions were only fanned into a flame by the summary manner in which Filipino leaders were treated when detected. But the people as a whole were too much attached to their religion and pastors to look for any violent means of overthrowing the regime that had lasted for generations, so that at first the anti-clerical and Masonic leaders could make but little headway with their plans. The unfortunate mistreatment, however, of certain respected Filipino patriots at the hands of Spanish officials, and particularly the death sentence inflicted upon the foremost scholar and leader of the Filipinos, Dr. Jose Rizal, united the nation in a wave of indignation and brought affairs to a climax.

The revolution set in. What were 10,000 Spaniards against 9,000,000 Filipinos? After a very short time the

authority of Spain was overthrown in all parts of the archipelago except in the capital, Manila, which, too, would most probably have succumbed to the rebels in time. Just at this time, however, Admiral Dewey sailed into Manila Bay, and after a futile resistance on the part of the Spanish fleet, he soon had accomplished the surrender of Manila.

The Philippines had but changed hands: now the Americans were in control. The Filipinos resisted the new power as soon as they recognized that their long-cherished freedom was not forthcoming from the Land of Liberty. America, however, was a proposition quite different from Spain to face: superior numbers, modern arms and tactics, and a fully equipped navy—these were hardly an easy opponent for a small nation whose chief asset in the struggle consisted in its determination to be free. The submission came after some stubborn resistance, and peace and quiet reigned. But at first it was a sullen peace and quiet, which continued until an official declaration was announced by America, proclaiming her liberal policy and altruistic aims. Then the forced submission transformed itself into a most enthusiastic coöperation, which has lasted down to the present time.

The first endeavor of a conquering nation, sincerely desirous of developing a subject people, is to search out leaders among that people, in order to learn the ideals, aspirations, and customs of the land. Thus did the United States act. "Where are your leaders? What kind of government do you wish to found?"—these were the first queries of the American Commission. Then came forth the Filipino leaders—those men, in nearly all cases, who had been most active in the revolution, anti-clericals and Masons, with a few, very few Catholics. Such was the personnel of the early Filipino government officials, whose ideas in large measure shaped the future destiny of the young nation. The United States had no special bigoted bias; she had only tried to comply as well as possible with the desires of the leaders, whom she judged to be representatives of the people. Now the first concern of the Filipino leaders was to see that all traces of the Spanish domination be removed at once, and so the Spanish friars were called in from the provinces to Manila and then gradually dispersed to South America or to Mexico where their labors would be

still acceptable. What influence upon religion their departure must have caused can be easily imagined when one considers that in the two years following upon the American occupation between 700 and 800 Spanish priests were forced to withdraw from the Philippines, leaving behind them in many cases parishes devoid of a single priest. It then devolved upon the native clergy, few and untrained as they were for such a task, to assume the administration of the parishes, and in many instances to rebuild or repair churches which had been left in a sorry condition by the ravages of the revolution.

Unfortunately, at this time, notwithstanding all the hostility to everything Spanish, the serious mistake was made of appointing a friar as ecclesiastical governor of one of the prominent dioceses of northern Luzon. Of course the appointment was immediately resented by the leaders, and especially by a certain ambitious young priest of Manila, named Aglipay, who was waiting for just such an opening to further his own interests. "This is the very thing we fought against!" he admonished the people. "We are done with the *Spanish* Church. Now, we will have a *Filipino* Church."

A number of other priests, unhappily, were of the same mind as Aglipay, and these did not hesitate to follow him into schism. Hoodwinking the multitudes into believing that everything would remain just the same, that they would still continue to be Catholics, only now *Filipino* Catholics, they succeeded in gathering about 2,000,000 souls into what they styled "The Filipino Independent Church". Aglipay consecrated himself bishop. For a number of years he and his schism were most active and wrought untold harm; but as time went on the schism defeated itself. For the priests whom Aglipay *ordained* were conspicuous for neither learning nor virtue, and their actions were often the cause of grave scandal to the parishioners. For this reason a great number of sincere folk, whose eyes were thus opened to the truth, found their way back to their old faith. At present there is no place in the Archdiocese of Manila where the schism is strong except in the province of Zambales, and there it is rather on account of a lack of Catholic priests than for any other reason that it continues to flourish. Sometimes Mass is not celebrated in the towns of this section oftener than once or twice a year,

with the result that some of the faithful attend the Aglipayan services, giving as their excuse, "Better any Mass than no Mass." They are wrong of course, but such frailty on the part of uninstructed people is quite easy to understand.

The wonder is that amidst all these trials—persecution, revolution, schism, scarcity of priests—the faith has survived. The one connecting-link between the new and the old order of things, the only torch that kept the light of faith from extinction, was the Filipino clergy, small in number, but sufficient to bolster up the ranks until new recruits had arrived from foreign countries. But for these native priests the hierarchy of American Bishops, appointed to the sees left vacant by the Spanish Ordinaries, would have had a most discouraging outlook. Yet so deep was the faith of the Filipino people that, in spite of a total absence of priests, the ancient religion might have survived. For at the present day in certain localities where for years no pastor has cared for the flock, the good Catholics still continue to celebrate the *fiesta* of of their town's patron saint, and for this end will they sometimes travel for miles to procure a padre from the nearest parish. They must have Mass and the Sacraments at least on the feast of their patron. Love of religious processions, the honoring of the saints, devotion to the holy rosary and to the Passion of our Lord—these are still so deeply rooted in the very fibre of the Filipinos, that with good reason it may be doubted whether any amount of persecution or schism could ever for long succeed in eliminating them from their hearts.

Perhaps the greatest menace to-day to the faith is the public school, which has done more real harm than all other elements combined. Immediately after the American occupation, a widespread system of public instruction was inaugurated. From the United States came great numbers of teachers, most of whom were Protestants, including many ministers, missionary and Y. M. C. A. workers, eager to take advantage of this opportunity to proselytize in their unique and clever fashion. Invariably they were kind to their pupils, lived in their homes, gave special attention to the bright, promising youths, whom they would send to the provincial high school, where again a kind reception awaited the students. Later on, in the Uni-

versity at Manila, the Protestant friends of the teachers in the primary and high schools were instructed to keep an eye on these ambitious students. Many a youth was thus attracted to Protestantism by this system of flattery and paternalism, and many of these later became ministers or University professors; and thus was created an insidious sphere of Protestant influence, far-reaching and powerful in its effects. Added to this was the influence of the Protestant dormitories and Bible societies which flourished in great numbers in Manila and in the capitals of the provinces.

It is not to be doubted that the potent sway of the English language greatly enhanced and facilitated all this propaganda. For the English language had become the universal medium for the exchange of ideas; it likewise proved to be a source of affectation for the youthful "learned", who were taught to scorn their own dialects. This result brings out another defect in the ancient Spanish policy, namely, the failure to teach the Filipinos the Spanish language as a medium of union among a people speaking sixty different dialects. Although the Filipinos had craved for a knowledge of the Spanish tongue, this was denied them, not indeed for any unworthy motives, but rather for paternalistic reasons. Since the Spanish literature of that period was extremely licentious, the friars were unwilling to thrust into the hands of this innocent nation a means of corruption such as their own language afforded. Thus it came about that before the arrival of the Americans there existed no strong bond of union among the Filipinos. As the policy of their former rulers had been interpreted by the Filipinos as a means of subjugation, the American idea of creating a common language served by contrast to enhance the glory of the new educators.

The language question offered another serious drawback to the Catholic Church. Because of their ignorance of the English language, native priests were looked down upon by the rising generation; because of this they were debarred from public functions, and of course were unable to gain admittance into the sanctum of the public school. On the other hand, Protestant parsons were always welcome; they could instruct in the *learned* language; they also were acquainted with the requirements of the school courses, since they them-

selves were products of the same educational system. All honor, then, to the minister in the lecture hall, at the public civil celebrations, and in the class-room!

Could this situation of affairs have been averted? Yes—by the coming of American priests in number proportionate to that of the American Protestant ministers. The propaganda of the latter was this: In America there is no such thing as the Catholic Church; so that if the Filipinos desire to imitate the policy of the United States in all that leads to success, they should adopt a religion like America's, that is, the Protestant religion, the only one to be found there. The Catholic religion is a relic of the Spanish dominion. If the Philippines wish to become a free republic, their Church should be free and independent of Rome. Now to offset such a propaganda the only efficient agents would have been American priests, who could have gone into the class-room, mounted the public platform, lectured to the youth in dormitories, and, above all, could have taught them the old truths of the Catholic Faith in *English*.

But what was actually the case? Religious Orders from almost all the countries of Europe answered the call for volunteers, entered the Islands, endeavored as best they could to master English, and take up the work of revivifying a dying faith. And where were the priests from America? In 1921, before the American Jesuits, twenty strong, entered Manila, there were but two American priests in the whole archipelago. Others had been there before, it is true, but never more than a handful. This sorry condition existed, despite the fact that upon America, more than upon any other country, rested the responsibility of helping the Catholic Faith in the Philippines. For when America had assumed control of the Islands, the former laborers of the vineyard had been forced to withdraw; and simultaneously Protestantism from our shores entered and played havoc with the faith of the rising generation. The American priests were the logical successors of the Spanish clergy, and they could have successfully combated the tide of insidious propaganda. The time will come—fifty or a hundred years hence—when America will realize her obligation and will go to the Philippines to regain a lost faith, that is, if she does not now awake to the realization of her duty and hasten to save a dying faith.

Trust in Divine Providence, however, should make us look upward for encouragement. The situation is not so bad as formerly. The real crisis has been passed. In increasing numbers the native clergy are entering the field. Twelve years ago there were but thirty students in the Manila seminary, while to-day there are one hundred and twenty, not counting eighty others in the Jesuit Apostolic School. But it takes a long time to form a priest, and this year only one was ordained for the large archdiocese of Manila. What is needed are many young, energetic American priests, who may get in contact with the students of the various high schools. The ideal of the priesthood must be raised in the hearts of the Filipino youth; their zeal must be aroused; they must be filled with a laudable pride for the faith of their ancestors. The presence of American priests is the best means to accomplish all this, as those priests can testify who have already labored there with great fruit for souls, some having brought back whole sections of the country to the true faith. But more priests are required, many more, and they must take up the work now, before it is too late. We can only trust that the same Divine Providence that has already guided the Church of the Philippines through so many vicissitudes will inspire many generous souls to enter upon this field of labor.

✠ M. J. O'DOHERTY,
Archbishop of Manila.

ST. PAUL AS A MODEL PREACHER.

THE supernatural influence which moved the human authors of the Sacred Scriptures to record God's word for our instruction and guidance, did not, as is well known, lessen their freedom of expression or interfere with their individual bent of mind and heart in writing. Their native genius and education were brought into activity and given a fresh beauty and power by the impulse from on high to interpret truth.

This applies in equal measure to the spoken and written language of the sacred writers. An excellent example of the apostolic gift which adapts natural disposition and personal talent as well as education to the exposition of revealed truth is found in St. Paul's discourses before the Areopagus and

King Agrippa. He is here confronted by two different audiences, the one representative of the Jewish and Hellenist element, familiar with the traditions of the Hebrew people; the other, wholly Greek and imbued with the ethical principles of the popular schools of thought. In addressing each he adapts himself at once to the temper of mind of King Agrippa on the one hand and to the learned body of judges for whom his appeal to the truth of Christ is intended, on the other.

I.

St. Paul, as we know from his own account, was educated at Jerusalem, at the feet of Gamaliel, one of the foremost Pharisees of his day. His education was developed along purely Jewish lines, and consisted chiefly of studies in the Old Testament, the Haggadah, and Jewish casuistry. It is not likely that he studied to any great extent the profane sciences, as this was not usual among the Jews. Whatever training St. Paul may have had in the art of rhetoric as understood by the moderns, we know that he had been taught how to think, and also how to put his thoughts in words. Naturally keen and alert, it would not be difficult for him, when facing a body of men, to speak to them of those things which would attract and hold their attention, and to use a style adapted to their frame of mind. These qualities, as was said, were not obliterated or submerged under the inspiration of the Holy Ghost, but rather brought out and perfected through His supernatural influence. "To treat a subject rightly, to say just what the occasion demands, are indeed fundamental to effective discourse; but what more than all else makes it rhetorical is the fact that all the elements of its composition are chosen with implicit reference to the mind of readers or hearers. The writer learns to judge what men will best understand, what they can be made to feel or imagine, what are their interests, their tastes, their limitations; and to these, as subject and occasion dictate, he conforms his work; that is, he adapts discourse to human nature, as its requirements are recognized and skilfully interpreted. . . . This idea of adaptation is the best modern representative of the original aim of the art. Having at first to deal only with hearers, rhetoric began as the art of oratory; that is, of convincing and

persuading speech. . . . The initial character of the art survives in the general aim of so presenting thought that it shall have power on men, which aim is most satisfactorily defined in the term adaptation. . . . The requirements of a reader or hearer are determined not by his mental capacities alone, but by his whole nature; which, in one way or another, as subject and occasion dictate, is to be acted upon by the power of language".[1]

Or again, as Professor Hill writes: "In all cases success in persuasion largely depends upon the adaptation of what is said to the character and the circumstances of the persons addressed. In this matter the speaker has an advantage over the writer in that he knows what manner of men he is addressing and can choose his method accordingly."[2] These qualities are to be found in a striking form of adaptation in the two speeches made by St. Paul before the Areopagus and again before King Agrippa.

II.

St. Paul came to Athens from Berea whence he was forced to flee because of the persecution raised against him by certain Jews from Thessalonica who hated him and the new religion. As he walked about the city and beheld the evidences of idolatry on every side, statues of gods and goddesses, temples and columns dedicated to the worship of false deities, his heart grew hot within him. He perceived everywhere that dark void in which these pagans moved, and their seeming powerlessness to rise out of it. It was of men such as these that he could say, "The Greeks seek after wisdom, but we preach Christ crucified; to the Jews indeed a stumbling-block, and unto the Gentiles foolishness."

He went first, as was his custom, to the synagogue, but, as would appear, without success. He then turned to the marketplace of the city, where every propounder of a new doctrine held forth. It was not long before he attracted the attention of the learned loiterers by the Gospel story, especially by his insistence on one particular feature of it—namely, Christ's Resurrection. This one word, "Anastasis," aroused their in-

[1] *The Working Principles of Rhetoric,* Intro. by Prof. Genung.
[2] *The Principles of Rhetoric,* p. 397.

terest and moved them so that they fell to disputing about it. Some said, "What is this babbler talking about?" Others answered, "He seems to be setting forth new gods". Notwithstanding, Paul made an impression deep enough to prompt the more serious-minded of his auditors—the Epicureans and the Stoics—to invite him to explain his new doctrine before the Areopagus. The Apostle readily assented to their proposal, happy at the opportunity of preaching Jesus before the foremost assembly in Athens.

The Areopagus was at the head of all other municipal bodies in the city, a senate or supreme court, exercising jurisdiction over laws and law-makers, customs, education, and religion. Among its members were to be found leading orators, statesmen and philosophers. These men sat in judgment on things human and divine.

The spectacle could not have failed to impress the beholder. On the one hand he had, tier upon tier, the flower of Greek civilization, men of the world skilled in the art of dialectics, ready to pick a flaw in the speaker's argument, or to deride his assumptions. Beyond, he saw the great city with its temples and monuments and colonnades; but more majestic than all the rest the Parthenon rising toward high heaven in a blaze of beauty, as the sun played upon it. Around and below him were all the manifestations of heathenism with its seductive charms. But the Apostle had no eyes for the scene. His mind was riveted on one idea, that the only true wisdom, the only true beauty, the only true power was Jesus Christ.

Before such an assembly, what was the Apostle to say? Should he recount the lowly and miraculous birth of the Saviour? His miracles? Or His claim to Divinity? Or should he explain to these haughty intellects that Jesus was truly the Messias because the prophecies foretold by Isaias were fulfilled in Him, how He would be mocked and despised as the least of men, and finally nailed to the cross for the sins of the world? No! The Apostle read his audience and realized that something very different was required to adapt his discourse to their mental attitude. He hit upon what appeared to him the right idea. While threading the streets of the city he had noticed an altar upon which was inscribed, "To the Unknown Gods". Athens, like Rome, for fear of neglect-

ing some deity, erected here and there altars bearing no name, but with these words, "To the Unknown Gods". Here was something capable of catching their attention—one of their own altars which fell under their eyes day after day. Paul did not render the inscription literally, but turned it from "To the Unknown Gods", to "To the Unknown God", the more to suit his purpose.

Taking his stand before this august assembly, strengthened in his reliance on a power not his own, and burning with the conviction of his divine message, Paul began thus: "Ye Men of Athens, I perceive that in all things you are *very religious*.[3] For, passing by and seeing your idols, I found an altar on which was written, 'To the Unknown God'. What, therefore, you worship without knowing it, that I preach to you." Excellent introduction! He won their good will at the outset by paying them a deft compliment. Their interest was also aroused by his choosing as the subject of his address one of those very altars with which they were so familiar. Encouraged, the Apostle went on. Having come to his theme—the Unknown God—the God whose ambassador he was, he set forth the nature and attributes of this supreme being, His Omnipotence in creating all things; His Immensity in not being confined to temples made by men's hands; His Independence by not needing anything that man can offer Him; His Sovereign Dominion over all men by determining the time of their entrance into this world, their habitation and their exit; His Will, that from the visible things they might rise to the comprehension of Him who is invisible; and lastly, that this Divinity, immaterial and supremely spiritual, was so close to every one of them that they were immersed in Him.

All these attributes of the unknown deity Paul set before his hearers; and, to bring his discourse home, he quoted from their own poets as proof of his assertions: "As some of your own poets say, 'For we also are his offspring'". How telling that quotation! For, if, continues the Apostle, we are the offspring of God, we cannot suppose that He from whom we sprang is made of gold or silver or stone, the device of man,

[3] The Vulgate has "superstitiores", which in the Douay Version is translated "too superstitious"—rather uncomplimentary. Abbé Fouard, following Greek profane authors, favors the more complimentary sense. From the tenor of the Apostle's speech, this rendition appears more probable.

like the idols which you worship. Surely, he would say, you who had your origin from such a being, cannot bow down to things which are so far below you and call them gods.

Having established the truth that there is a God, living, personal, and just, he announced the doctrine of penance and the future judgment to be conducted by the Man, ah! THE MAN, Christ Jesus—the wisdom and the power of God, whom God "had appointed by raising Him up from the dead". When Paul reached this point he must have dwelt at some length upon it, for it had been the burden of his discourses in the streets and market-places of the city, and now that he had the opportunity of preaching it before Athens' supreme assembly, he failed not to use the occasion for reiterating it. We have but a summary of this address to the Athenians. As it now stands in the Acts it could have been delivered in a few minutes, and it is most probable that the lofty tolerance of the Areopagus was not exhausted within such a short compass. But the subject of resurrection from the dead was too much for these haughty minds to bear. They now looked upon Paul as a preposterous dreamer whom they had suffered long enough. Some mocked him; but others, more kindly disposed, said, "We shall hear thee again concerning this matter."

Had his attempt failed? From the standpoint of converts, it would appear so, as the Acts tells us that "certain men"—evidently but a handful—"did believe, among whom was Dionysius and a woman named Damaris and others with them".

It has not been our present concern to study the Apostle's discourse in the light of conquest over souls, but rather of his power of adaptability in framing his discourse so as to fit in with the requirements of his hearers. That this quality was displayed is manifest. It was customary for Greek orators to begin their discourses by paying a compliment to their hearers. Paul realized before whom he was speaking and also what would be pleasing to them; accordingly, he adopted their method and introduced his address with a mild flattery regarding their devotion to the gods. The address itself is further proof of the Apostle's adaptability. It was arranged along Greek classic lines, with introduction, theme, proposition. He essayed the difficult task of raising their minds to

a comprehension of the nature of the True God by means of objects before their eyes. He referred to their temples, their idols, their poets, and eschewed subjects foreign to them. And when he arrived at the point when he spoke of the Man who was appointed to judge the world, showed Him in the light best suited to their vision, and that was as a man surrounded with power and glory and majesty, breaking asunder the bars of death, and reigning triumphantly on high.

From these brief considerations it is clear that Paul knew the Greek mind and that his discourse was framed to meet its requirements. He became a Greek to the Greeks that he might gain the Greeks.

III.

We have another example of Saint Paul's adaptability in his speech delivered before King Agrippa and Berenice in the audience chamber of Festus, the governor, at Cæsarea. The circumstances under which this speech was delivered were quite different from those at Athens. There Paul was setting forth the Gospel message: here he was pleading for his very life; there he spoke to pagans who knew not God: here he addressed one who was a Jew and acquainted with the Jewish religion; at Athens he spoke as a free man: before Agrippa he was bound in chains.

He had gone to Jerusalem in fulfilment of a vow, and while in the temple was pounced upon by some fanatical Jews from Asia who saw him in the company of Trophimus, a gentile. In their eyes this was a great crime. Through the interference of the Roman Tribune, Paul was saved from death at the hands of the infuriated Jews. Next day he was tried before a council composed of Pharisees and Sadducees, and knowing well the great point on which they differed, he cried out in the council, "Men, Brethren, I am a Pharisee, the son of a Pharisee. Concerning the hope and resurrection of the dead I am called in question." An uproar ensued. So great did it become that the purpose for which they had met together was forgotten in the violent dispute over doctrine. The Tribune, fearing that Paul might be pulled in pieces by the disputants, commanded the soldiers to take him by force from among them and bring him back to the castle. Real-

izing that Paul was no longer safe in Jerusalem, the Tribune conducted him under military escort to Cæsarea. Five days later another trial was held before Felix the Governor, and there the Apostle stoutly maintained his innocence. Being unwilling to purchase his liberty by bribery, Paul was left in prison. Two years passed; two years spent in chains. At the end of this period Felix had for his successor Portius Festus. The new governor immediately set out for Jerusalem. While there the chief-priests and principal men of the Jews went to him against Paul, requesting that the prisoner be brought back to Jerusalem for trial (the Jews intending to lay in wait for Paul on the way in order to kill him). Festus, instead of granting their demand, requested them to come down to Cæsarea to prefer their charges against Paul. It was the third trial for the Apostle; weary of fruitless avowals of his innocence before provincial governors, he raised his voice in an appeal to be tried before the supreme judge of the whole Roman Empire—Cæsar! "Hast thou appealed to Cæsar?" cried Festus, "To Cæsar thou shalt go!"

It was after this incident that King Agrippa and his sister Berenice came down to Cæsarea to salute Festus. Agrippa was King of Chalcis and Trachonitis. In his veins flowed the tainted blood of Herod the Great. He was a weak prince given up to a soft and sensuous life. Most of his time was spent at the court of the Emperor, in whose loyalty he never wavered. At heart more a Roman than a Jew, he cared little for the religion of Israel. His authority he held at the discretion of Rome, and knowing how easily Rome might deprive him of it, he always managed to enlist the good graces of each succeeding governor of the province by munificent gifts. Festus was a new governor. We have an index of the uprightness of this man from the fact that, wishing to curry favor with the Jews, he would have sacrificed Paul to their pleasure had not the Apostle appealed to be tried before Cæsar. On his accession Agrippa must needs repair to Cæsarea to pay his respects to the representative of Rome and at the same time purchase his good will. Berenice he took with him. An immoral adventuress, she had led a life worthy of Cleopatra. Even at the time of which we write, she was living in illicit intimacy with Agrippa, her own brother.

As they tarried many days, Festus told Agrippa about Paul; how he was apprehended in Jerusalem, conveyed to Cæsarea, tried before him, and how the prisoner had finally appealed to Cæsar. The King said to Festus, "I would also hear the man myself."—"Tomorrow", Festus replied, "thou shalt hear him."

On the morrow Agrippa and Berenice, together with the tribunes and principal men of the city, appeared in the hall of audience in all the splendor of regal pomp. Before this courtly assembly Paul must needs make his fourth appeal. The man whom the soldier led forth was pale and worn, his countenance furrowed by illness and his figure shrunken by two years of strict confinement. Who could have recognized in that poor prisoner the vessel of election, whom God by a stupendous miracle had transformed from a violent fanatic to an humble apostle? Though his body was attenuated and his face wan, Paul's heart was in him. Before an audience whose principal members were of such an unworthy character, what should he say? How should he try to touch the hearts of his hearers, thus furthering the cause of God, while at the same time pleading his own? We shall see.

After Paul had appealed to Cæsar, there was no longer any question of formal trial or judicial procedure, so long as the prisoner remained in Cæsarea. This, Festus, with that scrupulous regard for legal form which was second nature to a Roman magistrate, took care to explain to all present. "I have found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him, of whom I have nothing certain to write to my Lord. For which cause I have brought him forth before you, and especially before thee, O King Agrippa, that, examination being made, I may have what to write. For it seemeth to me unreasonable to send a prisoner and not signify the charges against him." This hearing, then, was simply for the purpose of submitting to the governor the information necessary for his report to Cæsar, and at the same time an interesting diversion to his royal guests.

But Paul would make it more. He did not wish to speak to his audience merely for the purpose of legal information. He looked further, and determined not only to manifest his

own innocence, but also to awake the slumbering consciences of his hearers, especially Agrippa and Berenice. And he had good reason so to determine. This couple were living in open scandal and Paul knew it. Furthermore, they were Jews.

Festus, having concluded his address, Agrippa the king turned to Paul and said, "Thou art permitted to speak for thyself." And Paul stretching forth his hand made answer: "I think myself happy, O King Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews."

The Apostle was an adept in the art of winning men's minds. Accordingly he began by congratulating himself that he had as judge one who was acquainted with the history and the customs of the Jews. He won the good will of Agrippa at once. The very first words that the Apostle utters are evidence of his power of adaptability and fulfil the requirement of Cicero, that the audience be conciliated in the very exordium.

After requesting the king to hear him patiently, the prisoner narrates the history of his life, showing Agrippa that his education was exclusively Jewish, that he had been a Pharisee, and his only fault (if fault there were) was in believing what every Jew should believe, namely the fulfilment of the promises made by God to the Fathers, that He would send the Messias. And "for this hope", he said, "do I stand subject to judgment." Agrippa was deeply interested. Perceiving this, Paul recounts his persecution of the disciples of Christ under authority from the high-priests, punishing them, compelling them to blaspheme the Name of Jesus, and shutting them up in prison. And so great was his hatred for the new society that he persecuted them even into foreign cities. Here Paul introduced the account of his miraculous conversion to the very sect which he was so violently striving to exterminate. He told the king of his commission to preach penance and the remission of sins in the name of Christ. Then addressing the King he said, "Whereupon, O King Agrippa, I was not incredulous to the heavenly vision." Here was a striking incident, capable of maintaining the attention and interest of the royal auditor.

The Apostle then narrated how he had fulfilled the appoint-

ment from on high by preaching at Damascus, at Jerusalem, and throughout all Judea, and also to the Gentiles that they should do penance and turn to God. "For this cause," he said, "the Jews apprehended me in the temple, and went about to kill me." How simple it all seemed! Where could one find anything worthy of death in such conduct? The Apostle, by the selection of telling details, had shown to the king his innocence and the manifest injustice of his imprisonment. He then proceeded to give the cause why he was able to escape the wrath of the Jews and still unflinchingly maintain his belief in Christ, namely, God protected him, and gave him light to see that Christ by his sufferings and Resurrection fulfilled the prophecy of Moses, and was consequently the Messias.

Here Festus, fearing that his high-born guests might be wearied, interrupted and said: "Paul, thou art beside thyself. Much learning doth make thee mad." But the Apostle was not to be confused by such words. Moreover, he felt certain that, to Agrippa at least, these questions were peculiarly interesting. Therefore, he answered with firmness, "I am not mad, most excellent Festus, but I speak words of truth and soberness." Then, referring to the King, whose attention he seemed chiefly to desire, "for the king himself knoweth of these things, to whom also I speak with confidence; for I am persuaded that none of these things are hidden from him." Whereupon, turning suddenly toward Agrippa, he put the question directly, "King Agrippa, believest thou the prophets? Ah! I know that thou believest!"

In this unusual question we have a peculiar example of adaptability. Paul realized that his hearer was one of Jewish blood, and therefore acquainted, in some degree at least, with the teachings of the prophets. Putting this question was tantamount to asking him if he believed in Christ, because if Agrippa believed the prophets, he must also believe in Jesus who fulfilled in Himself what the prophets had foretold. But the king refused to be caught in the trap which the Apostle had so artfully laid for him. With courtly irony, he answered, "In a little thou persuadest me to become a Christian." And Paul made answer. "I would to God that both in little and in much, not only thou, but also all that hear me this day should become such as I am, except [he added with gracious humor]

these chains." And he held up his manacled hands. With this courteous sally the audience came to an end. So well had the Apostle established his innocence that Agrippa admitted, "This man might have been set at liberty, if he had not appealed to Cæsar."

It has been noted that at Athens the Apostle followed the classic method of Grecian orators by having in his discourses a complimentary introduction, a theme, (The Unknown God), a proposition, (I shall preach to you what you worship without knowing it) and, had he been suffered to continue, he would certainly have employed a fitting and logical conclusion. This style was probably required to suit the oratorical tastes of his critical hearers, as is further shown by the quotations from some of their own poets, his explanation of the attributes of the Supreme Being by reference to things which met their eyes every day—temples and idols and altars.

On the other hand, when speaking before Agrippa, he did not employ the classic form as before the Athenians. He was speaking in presence of a Jew; hence, he used a style of oratory suited to the Jews, that is, simple narration. In the very beginning of his discourse he fulfilled one of the precepts of a good orator by catching the attention and winning the good will of his audience. The simple story of his early life and the subsequent miraculous conversion, and his preaching Christ to Jew and Gentile, convinced Agrippa that he had done nothing worthy of death. His avowal that he had not been incredulous to the heavenly vision was a subtle thrust at Agrippa that he should follow the Apostle's example, and not resist the opportunity of embracing the faith preached by Paul. And, finally, the unusual occurrence of a prisoner putting a direct and unexpected question to him who sat in judgment upon him shows conspicuously the Apostle's remarkable power to read the mind and heart of his hearer, and likewise the ability to suit his speech to the requirements of time and person.

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THE SLEEPY SERMON.

I.

SCRIPTURE and homiletic tradition alike seem to protest against the title of this paper. It should be a drowsy auditory, not a sleepy sermon, that is to receive warning and implied reproof.

Scripture offers two salient illustrations. The parable of the Sower, initiating a series of parabolic addresses by our Saviour which has been aptly compared to a string of pearls, finds fault only with the Soil, and not with either the Sower or the Seed. The Seed is good—it is the Word of God. The Sower is eminently Christ and, associated with Him in the great office of preaching, the Apostles, their successors, and all with whom that office is shared adown the ages. It is the Soil, the auditory, that is at fault.

Again, that Eutychus should have fallen asleep cannot be laid at the door of St. Paul's oratorical powers. St. Luke appears to refer the cause to the many lamps in the upper chamber.

In his admirable sermon on *Hunger for the Divine Word*, Segneri also considers only the many ineptitudes of the hearers: "When you sit listening at church, do you ever feel a sudden sensation of weariness creeping over you, which disposes you for some reason or other to quarrel with the sermon? Sometimes you are oppressed with drowsiness; sometimes your imagination is too busy; sometimes you are unable, do what you will against it, to keep your eyes from wandering about to notice who is entering, or who is leaving, the church . . .".[1] He echoes here the thought of St. Chrysostom, "his eloquent master" in sermonizing, who on one occasion was disturbed by noticing that his hearers were allowing their eyes to follow the lighting of the lamps in church. The Saint accordingly addressed them thus: "I am expounding the Scriptures, and you all turn your eyes from me to the lamps, and him that is lighting the lamps. What negligence is this, so to forsake me, and set your minds on him! For I am light-

[1] Ford, *The Quaresimale of P. Paolo Segneri, First Series*, gives the sermon in English translation, pp. 56-72. Much more of it could have been appropriately quoted, did space permit.

ing a fire from the Holy Scripture; and in my tongue is a burning lamp of doctrine. This is a greater and a better light than that, for we do not set up a light like that moistened with oil, but we inflame souls, that are watered with piety, with a desire of hearing."[2]

Doubtless these two instances represent an unbroken tradition amongst preachers, that any failure in the expected and proper harvest of good from preaching is due to the untoward character of the soil, and not at all to the possibly inefficient character of the preacher in sowing the good seed. For what cathedral orator, or humble country curate, will openly credit himself with such inefficiency, or even secretly admit it to himself?

Various homiletical anecdotes concur in illustrating this conviction. A. Lecoy de la Marche will furnish us[3] with some delightful instances: "Happy the preacher", he says, "who did not perceive drowsiness overcome some portion of his auditory! This happened one day to a Cistercian priest named Gerard, who was speaking to his converted brethren of the monastery. Noticing that their eyelids were gradually drooping, he had recourse to an expedient borrowed from Demosthenes. He stopped, and began on a higher tone: 'There was once upon a time a king named Arthur'. At these words, all heads were lifted up. But interrupting himself again, he said: 'When I spoke of God, you slept; and you wake up in order to listen to fables!' Jacobus de Vitry thought to stimulate attention, not by a feint, but by the recital of a true anecdote; or again, he would suddenly cry out, with the freedom then used in the pulpit: 'He who is asleep in this corner will not learn my secret.' Everybody considered himself as thus addressed and, while taking care to make some noise, opened eyes and ears once more. . . . One day he had just declaimed against the wickedness of women, and when several of those present began to turn away, 'Do you now want me', he said, 'to speak of the good woman? I will speak of this old woman whom I see asleep. . . . For God's sake, if any one has a pin, let him wake her up: people who sleep during

[2] Bush, *The Life and Times of Chrysostom*, p. 109.

[3] De la Marche, *La Chaire Française au Moyen Age*, p. 214.

the sermon take good care not to sleep at meals.' Sceptical folk, as for example the citizens of Paris, avoided an unpleasantness of this sort. The chancellor of Notre Dame reproached them, in 1273, with turning their backs to the preacher as soon as they saw him and leaving the church at the moment of his arrival at the pulpit." The chancellor flung after them: "That's what frogs do when the vine is in flower; the perfume either drives them away or kills them, just as the sweetness of God's word sets these citizens flying."

In his *Dialogue of Comfort against Tribulation,* Sir Thomas More notes[4] a curious contradiction in human nature. We are apt to listen to terrifying menaces and to become drowsy when hearing of pleasant things. "If we were all such as would God we were", the Blessed More "would put no doubt but that unto any man the most comfortable talking that could be, were to hear of heaven; whereas now, God help us! our wretchedness is such, that in talking awhile thereof, men wax almost weary, and as though to hear of heaven were a heavy burden, they must refresh themselves after with a foolish tale. Our affection towards heavenly joys waxeth wonderful cold. If dread of hell were as far gone, very few would fear God: but that yet a little sticketh in our stomachs", and he continues with an anecdote related by Cassian:

> Mark me, Cousin, at the sermon, and commonly towards the end, somewhat the preacher speaketh of hell and heaven. Now, while he preacheth of the pains of hell, still they stand yet and give him the hearing; but as soon as he cometh to the joys of heaven, they be busking them backward and flock-meal fall away. . . . Cassianus, that very virtuous man, rehearseth in a certain collection of his, that a certain holy father, in making of a sermon, spake of heaven and heavenly things so celestially, that much of his audience with the sweet sound thereof, began to forget all the world, and fall asleep. Which, when the father beheld, he dissembled their sleeping, and suddenly said unto them, I shall tell you a merry tale. At which word, they lifted up their heads and hearkened unto that. And after the sleep therewith broken, heard him tell on of heaven again. In what wise that good father rebuked then their untoward minds, so dull unto the thing that all our life we labor for, and so quick and lusty towards other trifles, I neither bear in mind, nor shall here

[4] Bridgett, *The Wisdom and Wit of Blessed Thomas More,* p. 17.

need to rehearse. But thus much of the matter sufficeth for our purpose, that whereas you demand me whether in tribulation men may not sometimes refresh themselves with worldly mirth and recreation, I can no more say, but he that cannot long endure to hold up his head and hear talking of heaven, except he be now and then between (as though heaven were heaviness) refreshed with a merry, foolish tale, there is none other remedy, but you must let him have it. Better would I wish it, but I cannot help it.

II.

The homiletic tradition, then, seems to lay the fault of unfruitful preaching at the door of the drowsy or easily distracted auditory. But can nothing be said on the other side? Is there no such thing as the Sleepy Sermon? Cardinal Newman's parable about the writing of history comes to mind. Mankind has painted the lion in many ways—as evading the sportsman whenever possible, as the victim of steady nerves and straight shooting whenso evasion is not possible, as an exhibit of the taxidermist's art in museums of natural history, as an expensive rug for milady's floor, as a trophy in the huntsman's den or hall. Always the lion is the worsted party in his relations with man. But suppose the lion could and did write the story of those relations? Would man always be the victor, and the lion the victim?

Approaching the laity's apologia with a cautious tread such as the wary hunter might use in approaching the monarch of beasts, we may first consider a phrase in one of Bishop Brunton's sermons. The bishop filled the see of Rochester from 1372 to 1389. In one of his sermons he treats of the Wyclifite preachers, in league with the party of John of Gaunt:

> To-day the temporal lords seek to resist ecclesiastical censures, however just and reasonable, and to escape from the orders and just counsels of their ordinaries. They bring to their aid extraordinary teachers skilled in tickling the ears of the people, by whose means false doctrine and numerous errors are instilled into the popular mind; so much so that if the laity make any attack against the liberty of the Church, however grave it may be, and however much condemned and disapproved of by all, these new doctors against conscience and justice accept, approve, and justify the deed. Wherefore it happens that the Church (which ought to be the mistress) is

in these days in England trodden under foot, a thousand rumors are set on foot to the prejudice of the clergy; the law, in itself just, is perverted; reason is lulled to sleep; justice is oppressed and equity is buried.[5]

It was a nobly indignant protest against the wonderful power exercised by the "teachers skilled in tickling the ears of the people, by whose means false doctrine and numerous errors are instilled into the popular mind." While novelty, however poorly preached, may always be expected to allure certain classes of people, it may be fairly conjectured that the teachers referred to by Bishop Brunton were able, through their skill in preaching, to assemble and convince and persuade very large crowds; and that, if they had had arrayed against them equally skilled preachers of truth and order, they might not have achieved the deplorable successes painted so vividly by the watchful Bishop of Rochester. There may be a tendency on the part of long-established power and authority to rest too secure upon the bases of law, order and conscience; to be aroused rather tardily to a new menace against all of these bases, and when aroused, to find unsuspected handicaps in the crusade that must now be undertaken, because of unskilled defenders of truth and order.

The skill alluded to by Bishop Brunton cannot have been a skill based on a thorough training in truth, for the teachers against whom he inveighs were prophets of falsity and of ignorant disorder. Their skill was something like that of Belial in *Paradise Lost* supported by a skill in popular oratory. By their preachments, said the Bishop, "reason is lulled to sleep". It is quite clear, on the other hand, that their hearers were not lulled to sleep by their harangues. Not theirs the Sleepy Sermon.

The Sleepy Sermon may be the result of several factors, singly or in combination. The rambling discourse, having neither head nor tail, neither a *terminus a quo* nor a *terminus ad quem,* aiming at nothing and hitting it, tends of course to drowsiness in the listeners. "It is unfair", says[6] the Rev. Prof. J. J. Blunt, "to exact the attention of an audience for a

[5] Gasquet, *The Old English Bible and Other Essays,* p. 81.
[6] Blunt, *The Parish Priest,* 8th ed., p. 144.

considerable time, and supply them ourselves with nothing to fix it." The preacher must keep up his studies, or must ultimately talk emptily; must meditate on the eternal truths, or speak without the necessary accent of conviction; must take the trouble to construct a vertebrate discourse, or spread out for the contemplation of his hearers the repellent mass of a jelly fish. If he receive in return only a languid attention that more and more degenerates into mental and thence into physical sleepiness, may he place all the blame on the congregation's lack of concern for its spiritual advancement?

After even much study and meditation, nevertheless, the resulting sermon may be "dry" and unskilful in the presentation of its message. A discourse on the heavenly joys ought indeed to interest a Christian auditory. Heaven ought not to be translated into "heaviness", as Blessed Thomas More remarks. He laments the people's tendency so to render the discourse, but is philosophical withal: "He that cannot long endure to hold up his head and hear talking of heaven, except he be now and then between (as though heaven were heaviness) refreshed with a merry, foolish tale, there is no other remedy, but you must let him have it. Better would I wish it, but I cannot help it." We must take the people as they are, and entertain as well as instruct them. If we fail to do this, the unfruitful discourse may be at least partly our fault, however much we dislike lively anecdotes in the sermon.

Then there is, of course, the delivery. As the Abbé Hogan warns us, it can spoil a good sermon and can largely redeem a poor one. Kennard[7] notes that even a carefully prepared discourse may court drowsy ears:

[7] Kennard, *Psychic Power in Preaching*, p. 16. Our pulpits need not fear the reproach he voices (p. 56): "Pettiness is the bane of our pulpits. A fraction of a verse, with a fragment of pretty poetical sentiment drawn from it, as a silken thread is spun from a cocoon, satisfies the preacher, and the drowsy people permit it." They may have reason to fear the "molluscous" sermon nevertheless: "Some one has said that sermons might be divided into two classes—'vertebrate and molluscous'. With the latter there seems to be no framework on which it is built, and it might as well be delivered from the middle to both ends. Sermons of the molluscous kind discourage the hearer before they have been rambling long. It is impossible to keep up the attention. To concentrate thought the discourse must be vertebrate. We do not want to *see* the anatomy, but we want to know it is there. Phillips Brooks says, 'the true way to get rid of the bonyness of your sermon is not by leaving out the skeleton, but by clothing it with flesh'." (p. 58).

Much of the ineffective preaching that courts drowsy ears or falls upon the pleased inertness of a congregation is lacking in none of the features usually assigned in the schools to the model sermon. There is truth well and definitely expressed, logically compact, adequately illustrated and rightly applied. Yet the people are listless. The defect in many instances is in the want of the man behind the sermon to give it propulsion or the man in the sermon to give it human vitality and a grappling, victorious energy. Preaching is divine plus a man.

Monotony in voice or manner soothes the senses and lulls to sleep, just as the faint but constant roar of Niagara heard from afar, or the incessant booming of the surf on a sandy shore, soothes the tired nerves and allures the victim of insomnia from his usual haunts to distant havens of rest. We confront here a physiological fact, and may not justly expect our auditory to fight against such a fact when we ourselves are the source and origin of the fact. If there be monotony in the message itself as well as in its delivery, the danger of resultant drowsiness is of course greater, and we then confront a fact of such fearful mien as to justify the characterization of psycho-physiological.

Whether the sermon is written out and memorized, or is to be delivered extempore (but even thus, only after long meditation of the theme and the construction of clear divisions and subdivisions), the preacher should conceive it as a conversation between himself and his hearers. It will thus probably arouse interest, since it will acquire directness in matter and manner, will clothe itself with the pleasure of variety in tone and rhetorical method, will avoid technical terminology and abstruse diction. The preacher, thinks Kennard, should draw a lesson from Nature, which enlivens us by infinite variety, and should therefore descend at times from the didactic to the pictorial, should vary affirmation by interrogation, should employ description, dialogue, quotation, anecdote, poetry, humor, pause (especially after a passionate passage) and then take a new key, and after fiery declamation should adopt a quiet conversational tone.

All of these changes of rhetorical style are valuable in awakening and sustaining interest. But the suggestion of another and notably successful preacher goes somewhat deeper:

It is a great art to know how to preach as long as you want to, or have to, and yet not tire your audience, especially where you have been preaching many years in the same place. For my own part I do not think that a very long sermon is adapted to edification; but a man ought to be able to preach an hour, and to hold his audience too. He cannot do it, however, if his sermon is a monotone, either in voice or thought. He cannot do it unless he is interesting. He cannot possibly hold his people unwearied, when they have become accustomed to his voice, his manner, and his thoughts, unless he moves through a very considerable scale, up and down, resting them; in other words, changing the faculties that he is addressing. For instance, you are at one time, by statements of fact, engaging the perceptive reason, as a phrenologist would say. You soon pass, by a natural transition, to the relation that exists between facts and statements, and you are then addressing another audience, namely, the reflective faculties of your people. And when you have concluded an argument upon that, and have flashed an illustration that touches and wakes up their fancy and imagination, you are bringing in still another audience—the ideal or imaginative one. And now, if out of these you express a sweet wine that goes to the emotions and arouses their feelings, so that one and another in the congregation wipes his eyes, and the proud man, that does not want to cry, blows his nose,—what have you done? You have relieved the weariness of your congregation by enabling them to listen with different parts of their minds to what you have been saying.

If I were to stand here on one leg for ten minutes, I should be very grateful if I were permitted to stand on the other a little while. If I stood on both of them, perfectly erect, I should be glad to have the opportunity of resting more heavily on one, and taking an easy position. In other words, there is nothing that tires a man so much as standing in one posture, stock still. By preaching to different parts of the minds of your audience, one part rests the others; and persons not wearied out will listen to long sermons and think them very short.[8]

The suggestion is excellent. A swimmer who wishes to cover a long distance can do so by the simple process of varying his stroke. He gains comparative rest by mere change of muscular activity. Although fundamentally the same muscles be used, they are now used in varying combinations and proportions. Pure argumentation will soon fatigue; over-abun-

[8] Beecher, *Yale Lectures on Preaching*, p. 160.

dant illustration will soon become nauseous. People grow tired of sameness.

Sameness begets the Sleepy Sermon. Our critics may be satisfied to declaim in general terms against the dulness of sermons, without probing deeply into the cause of the dulness. Very often it is simply sameness of matter or of manner. Whatever be the cause, we have Emerson's reminder that "it is the virtue of orators to be interesting." And so, to conclude this paper, we may agree with Dr. Dale:[9] "I am sure that we have no right to complain if while we are preaching people go to sleep. It is our duty to keep them awake. Nor have we any right to complain that while they seem to be listening to us they are thinking of their farm, or their store, or the new flower they have got for their green-house, or the new horse they have bought for their carriage." The good Doctor delivered his discourses on preaching in the year 1877, or he would doubtless have changed the illustration of horses and carriages into the more modern jargon of "automobiles" and "new model" for a present-day discourse.

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ARE PROTESTANT BAPTISMS ORDINARILY VALID?

THE average priest in his pastoral practice finds that few Protestant baptisms are valid. But in receiving converts into the Church he is frequently embarrassed by being prevented from taking extreme ways of absolute baptism or no baptism, and forced to adopt a *via media* procedure. For the apparent invalidity or the apparent validity of the baptism in question falls short of certainty, and he ends by giving conditional baptism wherever there is evidence of a baptismal ceremony having been performed. The same *via media* procedure he uses in applying for marriage dispensations, and in preventing or righting civil marriages.

Is this puzzled attitude justified? Are not the principles of the Church on the form and the intention of the sacraments capable of rescuing the priest from a *via media* procedure in very many of the cases? Cannot those principles be applied

[9] Dale, *Nine Lectures on Preaching*, p. 34.

to the Protestant baptisms as we know them in the United States to test out the presumptive invalidity or the presumptive doubtfulness or even validity of those baptisms? If they can, relief will be brought to many a perplexed pastor, whether his territory be that of a parish or that of a diocese. What is more, the evil of civil marriages will be greatly diminished. An experimental study of the matter, therefore, is well worth the attempt.

HAVE WE THE PREREQUISITES FOR SUCH A TEST?

The preliminaries for making this kind of test are manifestly only two: clearly determined principles and well ascertained facts. As for principles, we have not only the theological commonplaces on a plainly wrong intention or a certainly insufficient form invalidating a sacrament, but we have also the all-important principle of presumption laid down by Pope Leo XIII in his encyclical on Anglican orders. That principle is that the systematic attempt to give the form of a sacrament a meaning essentially at variance with the Church's sense is taken as proof of a wrong intention. The Pontiff writes: "When any one has rightly and seriously made use of the due form and the matter requisite for effecting a sacrament, he is considered by that very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is heretic or unbaptized, provided the Catholic rite is employed. On the other hand, if the rite is changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

And as for well ascertained facts, they appear easily obtainable both for individual cases and for entire denominations. If, for instance, a given sect is found uniform in its view of baptism and that view is clearly incompatible with valid baptism, then we immediately have that kind of tampering with the form of a sacrament which Pope Leo tells us is enough for a presumptively invalid intention. Similar facts in regard to orders induced the Holy Office first to condemn Anglican

orders as invalid in 1555 and again to repeat its condemnation in 1705 giving this time as its reason a defect of form and intention.

The surprising thing is that even a casual examination of the bigger denominations will furnish us with data for arriving at a working conclusion on the invalidity or the uncertain validity of their respective baptisms.

Let us begin our inquiry by an examination into Baptist baptism. An extended going into that one kind of Protestant baptism will prepare the way for succinct treatment of Presbyterian, Methodist, Congregationalist, Campbellite, Evangelical, Lutheran and Episcopalian baptisms. The first piece of information is an interview with an ex-Baptist minister, now a union minister, a man well on in years and of great candor. This interview was endorsed by a leading Baptist minister of the place as a very correct expression of Baptist views. And a local Baptist minister declared the doctrine substantially correct.

Q. How long is it since you severed your connection with the Baptist Church?

A. Eight years. I retained my membership, however, until about three years ago.

Q. What is the significance of Baptist baptism?

A. The Baptist Church does not hold that baptism is a sacrament. It is rather a symbol of an inward condition, or relation.

Q. You would say then that according to the Baptists baptism does not contain nor confer grace?

A. Yes, I, or rather the Baptists, do not consider baptism a sacrament any more than the Lord's Supper. In fact it is rather a badge or symbol, typifying Christian character already acquired by faith.

Q. Do you think as a rule that Baptist ministers hold this view?

A. It is the view of the denomination. It is true of all Baptist Churches that are recognized.

Q. Would a Baptist think he was just as good a Christian whether he took or refused baptism?

A. His relation to Christ is a question of faith. The act of baptism is an outward expression of faith and loyalty. If a man were a child of Baptist parents and grew up and did not care to be baptized he would not be a member of the Baptist Church. It is no advantage to be a member of a Baptist family—personal faith only has anything to do with one's Christian living. The Baptist holds that

more can be gained by right living than by baptism. He believes that if a man dies without baptism he would not be debarred from entrance into the Kingdom of Christ. He does not think that baptism is of as great importance as right living.

Q. Would Baptists think a person had refused to obey any serious Christian precept by refusing baptism?

A. They would prefer to see him take advantage of the privilege of baptism.

Q. What is the actual rite of baptism?

A. In my own experience it amounted to this: A class of young people were instructed in class and then thoroughly questioned as to their conception of Christ's life, and their acceptance of Him, and if their understanding was satisfactory and their parents were satisfied, I felt justified in accepting them for candidates. The actual words of the baptismal ceremony are in most instances:

"Do you accept Jesus Christ as your Saviour?"

"Because of your testimony that you accept Jesus Christ as your Saviour I baptize you in the name of the Father, the Son and the Holy Ghost."

Q. Is this form ever used: "Therefore, in testimony of the rebirth that your faith has already brought you, I baptize you in the name of the Father and the Son and the Holy Ghost"?

A. That form may be used.

Q. Does the formula just used express the intention of the ordinary Baptist minister in baptism?

A. Exactly.

Q. Do you think the ordinary Baptist minister has any intention other than the formula says?

A. No, for this is generally talked about and there is an insistence upon baptism in this sense. To become a member of the Baptist Church it is necessary to be baptized, and the form is by immersion, and by immersion only.

Q. Would you say that the ordinary Baptist minister has the intention of doing what the Baptist Church wishes done—that is, of giving symbolic baptism?

A. Yes. The Baptist Church is just as clear on symbolic baptism as the Catholic is on regenerative baptism.

Q. Would you say that the ordinary Baptist minister intended to give regenerative or symbolic baptism?

A. I never knew of a Baptist who regarded baptism as other than symbolic. The Baptist denomination has a very clear and definite idea throughout the entire denomination, and while there is no written statement or form, you would find no variation from my own

method and idea. I have never met a Baptist minister who thought other than that baptism is only symbolic, typifying the inward state. Just as the Anglicans taught something different about the Christian ministry from the Catholics, so Baptists differ from the rest in stressing baptism as symbolic, as opposed to Catholics, Anglicans and Lutherans, etc., who stress baptism as regenerative. The Baptist minister baptizes according to Baptist intention and notion. He does not intend to do anything effectual because he believes that faith produces the change in the soul and not the water and words of the minister.

Q. Is it probable that a Baptist minister in baptizing might form his intention to this effect "While I incline to the Baptist view of baptism, still I realize that the Catholic, Anglicans or Lutherans may be right in their contention for regenerative baptism, therefore I want to confer true baptism in the right way whatever that may be, symbolic or regenerative"?

A. No, Baptist ministers as a rule would not say "I may be wrong, and if there is a right way I want to do it". There may be some who might be less, and some who might be more emphatic, but generally they would have no intent in using this rite other than to typify a regeneration that had already been effected. During the latter part of my ministry, I in my personal opinion, placed less importance on it than earlier in my experience.

Q. You are conversant, no doubt, with Pope Leo's encyclical on Anglican orders. In that document the Catholic Church condemns Anglican orders as invalid because makers of the Edwardine Ordinal had deleted every reference in the parts kept from the Roman Ordinal, to the sacrificing power of the priesthood. For that reason the form used in ordination had a different sense from that of the Catholic form. That is, the Anglicans intended to do something different in ordination from what was done in the Catholic Church, hence when the words "Receive the Holy Ghost" were used in priestly ordination and episcopal consecration they did not have the meaning which they had in the Catholic ordinal. So would you say that there is a parity in the case of Baptist baptism and Catholic and Anglican and Lutheran baptism?—That is, when the Baptist says "I baptize you in the name of the Father, of the Son and of the Holy Ghost" he intends to do something different from giving regenerative baptism, that is, he uses this formula in the sense of his belief, symbolically and not effectually?

A. Yes, there seems a parity. The Baptists take the position that baptism simply typifies what has already taken place in the soul by faith. They repudiate any efficacy in the rite of baptism except as a public avowal of faith.

Now lest any reader think the foregoing answers brought about by suggestive questions, I will quote excerpts from a book called *The New Directory for Baptist Churches,* by Doctor Edward T. Hiscox. The book in its first form was published in 1859. Up to the year 1894 over 60,000 copies had been sold and translations had been made into seven languages by Baptist missionaries. It still seems to serve as a handbook of Baptist teaching and practice. Its position on baptism is fully corroborated by two late books by Southern Baptists.[1]

Under the heading of "Distinctive Characteristics," and the sub-heading, "As to Baptism," on page 15 of this book, these words occur:

> They believe that *baptism* is the *immersion,* dipping or burying a candidate in water, on a profession of his faith in Christ, and that such is the only form of baptism taught in the New Testament, or practiced by the Apostles and first Christians. Consequently the form is essential to the ordinance, and nothing but immersion can be scriptural baptism.

On the next page, under the subheading, "Proper Subjects for Baptism," are these words:

> Baptists assert that the only proper *subjects* for baptism are regenerated persons; those who have exercised and professed a saving faith in Christ, and are living orderly Christian lives.

On page 63 four conditions are given for church membership, and they are: 1. A regenerate heart; 2. A confession of faith; 3. The reception of baptism; 4. A Christian life.

Under *"A regenerate heart"* this doctrine is set down:

> None but converted and godly persons have any right in the Church of Christ as members. . . . Nor is it enough that one's moral character be without reproach, and his life orderly. He must give good evidence that he is "a new creature in Christ Jesus", that he "has passed from death unto life", or he has no place in His body, which is the Church.

Under *"A Reception of Baptism"* this doctrine is given forth:

[1] *Baptist Beliefs,* by E. Y. Mullins, 1912; *The People Called Baptists,* by George W. McDaniel, 1919.

Especially is a confession of faith to be made in baptism. A regenerate heart constitutes the spiritual qualification for Church membership. A professed faith and a consistent Christian life constitute the moral qualifications. And baptism constitutes the ritual or ceremonial qualification for that sacred fellowship. . . . . The spiritual change of the new birth begets *Christian* fellowship; but to secure *Church* fellowship, that change must be confessed by baptism. This is the New Testament order. At the first it was so; they repented, they believed, they were baptized, then added to the Church. Without confession in baptism there could be no Christian churches.

On pages 125 and 126 under the general head of Christian Ordinances, and the special head of Baptism, this is said in reference to the efficacy of baptism:

It may well be asked, What is the efficacy of baptism? What does it do for him who receives it? Is it an efficacious means of grace? In what respect is the disciple different after his baptism from what he was before? In reply it may be most positively stated that baptism does not produce faith and a new heart. It possesses no magical power to convert the soul. Baptismal regeneration, as taught by some, is altogether a false and pernicious doctrine. Regeneration is by the Holy Spirit alone, and should precede baptism. Out of this mistaken view of its efficacy grew the unscriptural dogma of infant baptism, in the early ages, since it was feared that dying infants could not be saved without it.

"The Design of Baptism".

Under this caption, on page 425, this exposition of the meaning of baptism is given:

What was baptism intended to represent and teach?

Now, it is not difficult to ascertain from the New Testament what was intended by baptism. It was clearly this: to show the death, burial, and resurrection of Christ, who died for our sins, and rose again for our justification. And every candidate who receives the ordinance professes thereby faith in the merits of Christ's death as the ground of his own hope and salvation, fellowship also with His sufferings, and a declaration of his own death to sin, and a rising to newness of life in Christ. It also typifies the washing of regeneration, and the renewing of the Holy Ghost, and declares the candidate's hope of a resurrection from the dead, even as Christ, into the likeness of whose death he is buried, was raised up by the glory of the Father. . . . That immersion alone can teach this is evident.

DIFFERENCE BETWEEN BAPTISM AND REGENERATION.

On page 451, the three conditions for the Lord's Supper are given: regeneration, baptism and godliness. The distinction between baptism and regeneration is thus brought out:

Regeneration; being born of the Spirit, and thus becoming a new creature in Christ Jesus. Without this, no one can be a member of His spiritual body, or can rightly be a member of His visible body, the Church.

Baptism; being buried with Christ in water, on a profession of faith in Him. This act must precede Church membership, and of course, Church privileges, including the Supper.

HOW INFANT BAPTISM AROSE.

On page 469 are found among others these heretical propositions:

That it arose with, and was a part of the corruption which in subsequent ages crept into the churches, having its origin in the belief of a sacramental efficacy possessed, and a saving power exerted, by baptism on the soul of the child.

That it originated with the unscriptural dogma of baptismal regeneration, so it must still be held by its advocates to have some saving or sanctifying power on the child, or else it can have no significancy, and be of no avail.

BAPTISMAL REGENERATION REPUDIATED.

On page 482 we find this introductory paragraph:

We have seen that the baptism of infants, with that of the sick and dying, originated in a belief in the saving efficacy of the ordinance. Thus, the unscriptural device of *infant baptism* grew out of the unscriptural dogma of *baptismal regeneration*—a dogma as pernicious as presumptuous, and as repugnant to common sense as it is to the Bible; but one to which the advocates of pedobaptism have ever clung.

On pages 489 and 490, as objections to infant baptism these two are specially relevant:

Because it requires the officiating minister to declare what is false, in the very performance of what should be a most sacred service. He declares what is false when he says, "I baptize thee", since he

rantizes, or sprinkles, and does not baptize at all. Still more, and still worse, when he asserts that in this act the child is *regenerated* and grafted into the body of Christ's Church; and also, when in prayer he thanks God "that it hath pleased Thee to regenerate this infant with Thy Holy Spirit; to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church". This is solemnly declared, when no such thing is done, and when the minister who says it knows no such thing is done, unless, indeed, he believe in baptismal regeneration. The child is not regenerated, nor adopted of God, nor incorporated into the Church of Christ by this act. The service falsifies the facts most flagrantly.

But, perhaps, worst of all, infant baptism still teaches, to an extent, *baptismal regeneration.* It is more than a false statement; it is a pernicious and destructive error. What could be more reckless than to assert, even by inference, that a few drops of water on the face, with any form of words—no matter what—can make one regenerate and a child of God? If the child, when grown, believes all this,—he believes himself an heir of heaven, sealed and sanctified by the Spirit, while blind to the fact that he is still in the gall of bitterness, a child of sin, etc.

Who will say that the views above summarized do not essentially corrupt the form of Baptist baptism by giving it a meaning other than that of Christ and His Church? But this suffices according to Pope Leo to make the intention defective. The chance of a general overriding intention of doing what the Church or Christ wants done is but a bare possibility, a thing to be proved, not to be presumed. If such express contrary tenets do not vitiate Baptist baptism, then it is impossible to conceive how the Edwardine ordinal contained an insufficient form for the conferring of Holy Orders; for the words that accompanied the laying-on of hands in that ordinal would have been sufficient, admittedly, if used in a Catholic ordinal. The right sense to the words was wanting. The heretical makers of that Edwardine ordination rite did not have notions any more adverse to the nature of orders than Baptists have to the nature of baptism. Besides, it would be easier to think of those apostate English bishops intending to do what Christ wanted done than a modern Baptist so far questioning his distinctive tenet as to adopt even conditionally an intention violative of Baptist doctrine on baptism. Once a man begins to condition his intention, he is leaving the threshold of heresy.

Pope Leo maintains that if the original form of the Edwardine ordinal had been expanded into: "Receive the Holy Ghost for the office of a priest," or, "Receive the Holy Ghost for the office of a bishop," the ordinations or consecrations under it would have been equally defective by reason of the heretical meaning read into it. So do the heretical notions of Baptists on baptism naturally enter into the literal form, "I baptize thee etc." to vitiate it; because the Baptist baptizing is acting as a principal and carries out his own view, whereas a Jew or pagan asked to baptize adopts the views of the petitioner for baptism and therefore uses the words of the form in their right sense and, acting seriously, perforce has a valid intention.

What Other Baptisms are Presumptively Invalid?

Perhaps we had better test out Presbyterian baptism first; since Methodist and Congregationalist baptisms are only diluted forms of Presbyterian baptism. And if Presbyterian baptism has lost the substance of Christian baptism, the other two will never be found to retain any of its elemental notions. To begin with, we must not be misled by names and outward semblances. For while the Presbyterians keep the word sacrament, they have not the thing sacrament. What they had in the beginning does not concern us.

Presbyterians at the present day deny, just as effectively as Baptists, regeneration through baptism. Their writers, and we must suppose their ministers also, know the Catholic doctrine on baptismal regeneration and attribute it to the "Romish" corruption of primitive Christianity. The Holy Ghost, according to them, directly and alone regenerates. Baptism signs and seals that regeneration, but is not inseparably connected with it; since regeneration may not yet have come and in some cases may never come. Baptism is a *necessitas praecepti* with the Presbyterians and their writers employ the very term in its utmost precision. Baptism is a serious precept and necessary for salvation in the sense that Communion or any other gravely enjoined duty is. Saving faith is their *necessitas medii.*

Now for a verification from Presbyterian sources of the propositions we have just advanced. First let us take pertinent articles from a relatively recent statement of faith.[2]

[2] *Appendix of The Shorter Catechism Shortened by William H. Scott;* Allen, Lane & Scott, Philadelphia, 1917.

Article VII is on Election:

We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to the years of discretion can receive this salvation only through faith and repentance; and we believe all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases. . . .

Article IX is on Faith and Repentance:

We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

Article XI is on the New Birth and the New Life:

We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

Article XIV is on the Church and the Sacraments:

We believe in the Holy Catholic Church, of which Christ is the only Head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him.

We receive the sacraments of Baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

Now, lest the last paragraph be taken in a Catholic sense, let us subjoin the answer of the Shorter Catechism to the question, What is Baptism?

Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.[3]

And the next question, 95, is, To whom is Baptism to be administered?

Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible Church, are to be baptized.

And going back to the answers of questions 30, 31, and 32, further light is thrown on the distinction of regeneration and baptism:

The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered us in the gospel.

They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Thus far we have confined ourselves to the language of creeds and catechisms. Now let us run through some of the apt references from standard authors, from the two Hodges and Smith, men still considered theological pillars of American Presbyterianism. Let us begin with Archibald Alexander Hodge.

On page 480 of his *Outlines of Theology*[4] he writes in answer to the question, What is the design of baptism:

Its design is—1st. Primarily, to signify, seal and convey to those to whom they belong the benefits of the covenant of grace. Thus

[3] *The Westminster Shorter Catechism, and An Analysis*, Philadelphia, Presbyterian Board of Publication, 1921.

[4] *Outlines of Theology*, Archibald Alexander Hodge, D.D., New York; Robert Carter & Brothers, 1875.

(1) It symbolizes "the washing of regeneration", "the renewing of the Holy Ghost", which unites the believer to Christ, and also makes him a participant in Christ's life and all other benefits: I Cor. xii: 13; Gal. iii: 27; Titus iii: 5. (2) Christ herein visibly seals his promise to those who receive it with faith, and invests them with the grace promised.

2nd. Its design was, secondarily, as springing from the former, (1) to be a visible sign of our covenant to be the Lord's, i. e., to accept his salvation, and to consecrate ourselves to his service. (2) And, hence, to be a badge of our public profession, our separation from the world, and our initiation into the visible church. As a badge it marks us as belonging to the Lord, and consequently (a) distinguishes us from the world, (b) symbolizes our union with our fellow-Christians: I Cor. xii: 13.

And on page 502 under the necessity of baptism he asks, What is the doctrine on this point of the Reformed churches? and answers:

They all agree that the necessity of baptism arises simply from the command of Christ to baptize; and that the grace signified belongs to all within the covenant (whether adult or infant), and would be attained by them with or without the sign and seal. — *Conf. Faith*, Chap. XXVII, section 5; *Calvin's Institutes*, 4, 16, 26.

On the same page he gives the prevailing opinions on lay baptisms:

The Romanists and Lutherans believing in the absolute necessity of baptism as a means of salvation, have consequently always allowed the validity of baptism administered by laymen in cases of necessity. The Reformed, on the other hand, not believing the ordinance to be necessary to salvation, have uniformly agreed that baptism is to be regarded as valid only when administered by a regularly ordained minister.

The comments of Henry B. Smith on baptism will now be in order. In his *System of Christian Theology*[5] on page 595 occur these two pregnant paragraphs:

The children of a believing parent or parents are to be baptized. Baptism is the sacrament whereby the subject of it is received into

[5] *System of Christian Theology*, Henry B. Smith, 4th edition, New York; A. C. Armstrong & Son, 1891.

and made a member of the visible church. Baptized children are members of the church even as all children belong to the country in which they are born; they are under its watch and care, to be trained for its service. The name of God has been named upon them. They are included in the covenant. The covenant antedates and is the ground of the baptism; and this baptism makes them members of the visible, not necessarily of the invisible, church. Baptism incorporates into the external form and order of the body of Christ. Regeneration is not external but internal, so there is no proper baptismal regeneration, any more than there is a material soul. Regeneration may or may not accompany the rite which is its sign and seal; it is not tied to it.

There are three theories on this point. One, the Baptist view, is that baptism is to be applied only to the regenerate; a person must be regenerate before he is baptized. Another, the sacramental theory, says that baptism is, or involves, regeneration; baptism regenerates and so admits into the visible church. The third view, that of the Reformed Churches, neither confounds baptism and regeneration, as does the latter, nor sunders them, as does the former; it recognizes the fact that baptism, on the ground of the parental relation, admits the child into the external order of the church, and that it is also a sign and seal of the ingrafting into Christ, who said, Suffer little children to come unto Me. And many of the Reformed Confessions expressly admit that the grace of baptism is not tied to the moment of time when it is administered; but that whenever conversion takes place, it is connected with the grace signed and sealed in the baptismal covenant.

Lastly we cite the explanations of Charles Hodge. In his *Systematic Theology*[6] he writes under baptism as a condition of salvation on pages 584-5 of volume III:

Baptism, therefore, has the necessity of precept, not that of a means. Our Lord does not say that he that is unbaptized shall be damned. That denunciation falls only on those who believe not. In this respect baptism is analogous to confession. Christ attributes the same necessity to the latter as to the former. In Matthew x: 32 it is written: "Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven. . . . Confession does not make a man a Christian. It is the public avowal that he is a Christian. . . . Such confession is a duty, a privilege, and a dictate of gratitude and loyalty, which cannot be repressed. . . . While

[6] *Systematic Theology*, Charles Hodge, D.D., N. Y., Scribners', 1898.

there is this desire and purpose to acknowledge Christ before men, due occasion for this confession may not be afforded, or it may be hindered by self-diffidence or ignorance. As our Lord not only intended to save men by the renewing of the Holy Ghost, and to bring them into membership in his mystical body, but also to constitute a visible church to consist of all those who confessed Him to be their God and Saviour, He appointed an outward visible sign by which they should be known and enrolled among his people. This was in accordance with the example set in the Old Testament. . . . In like manner, baptism does not make a man a Christian. It is the appointed means of avowing that he is a Christian; it is the badge of his Christian profession before men, and it secures for him the privileges of membership in the visible Church, and it is a pledge on the part of God that, if sincere and faithful, he shall partake of all the benefits of the redemption of Christ. It is only in this sense that the Reformed Church teaches the necessity of baptism. It has the necessity of a divine precept. It is the condition of salvation, in the same sense in which confession is, and in which circumcision was. The uncircumsized child was cut off from among his people. He forfeited his birthright. But he did not forfeit his salvation. . . . The same is true of baptism. Although not the means of salvation or necessary to its attainment, its benefits are great and manifold.

An actual example makes very realistic all the foregoing doctrine on Presbyterian baptism. A few weeks ago an aged Presbyterian minister in Kentucky was asked about the baptism of a certain middle-aged man and about his own notion of baptism. He answered that he did not remember whether the man had been baptized in infancy or adult years, but the church clerk would know; also that he as a Presbyterian did not believe in baptismal regeneration. The clerk wrote that he had been present when the man in question as a grown person was baptized and saw him after having given evidence of his regeneration admitted to the *sealing* ordinances of baptism and the Lord's Supper.

Evidence already introduced would appear quite sufficient to demonstrate that Presbyterians have not saved so much as a segment of the nucleus of baptism. Hence their baptism in spite of its many correct accidentals must be pronounced, no less than Baptist baptism, presumptively invalid.

Methodist Baptism. The Methodists lay no claim to a systematic theology, church polity being their dominant charac-

teristic. They borrowed for the most part their doctrines from Calvin through the Church of England; but their language is a great deal like that of the Baptists. They have infant baptism no less than the Presbyterians, but are becoming less given to the practice; and as for mode they leave that to the minister or the candidate,—sprinkling, pouring, dipping. They are very plain in teaching that baptism of water is purely a sign of baptism of the Holy Spirit, this latter alone regenerating independently of the former. Now for ritualistic and theological confirmations of this.

Their latest ritual[7] by way of preface has the heads of Methodist belief. Article IX, p. 28, is on justification, or regeneration:

> We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

Article XVII, p. 31, is on baptism:

> Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

Now for two authors, one who wrote a generation ago and one who wrote two generations ago—during the last generation baptism has not been a subject of engrossing discussion. Stephen M. Merrill wrote on *Christian Baptism, Its Subjects and Mode,* in 1876. He was a bishop in the Methodist Episcopal Church. And the Reverend G. W. Hughey of the St. Louis Conference of the Methodist Episcopal Church wrote on *Baptismal Remission, or, The Design of Baptism,* in 1891.

Let us first cite extracts from Merrill's book.[8] On page 24 he gives the state of infants *before* baptism:

> It is, in my judgment, not wise or proper to affirm infant regen-

[7] *Doctrines and Discipline of the M. E. Church;* 1924, M. E. Book Concern, N. Y. and Cincinnati.

[8] *Christian Baptism, Its Subjects and Mode,* S. M. Merrill, D.D., Bishop of the Methodist Episcopal Church, Methodist Book Concern, N. Y., Cincinnati.

eration; for we know of no spiritual process that takes place in the infant soul that answers to the act of regeneration as taught in the Scriptures; and yet they are in the kingdom, and so eminently qualified for the kingdom that they are held up as models; so that, unless adults become "like" them, they cannot enter the kingdom. We are therefore led to conclude that, without the formal process of regeneration, and without any appreciable exercise of active spiritual agency, they are, "by virtue of the unconditional benefits of the atonement", placed in such a state of gracious acceptance as answers to the gracious state reached by adults only through justifying faith.

And to show that the foregoing words are spoken of unbaptized infants we quote from p. 107 on the purpose of infant baptism:

The significance of the rite is by no means restricted to the hour of its administration. All the prayers and covenant forms adopted by the Church for this service contemplate the little ones growing up, and being taught the nature of the ordinance and the obligations accompanying it. If they die in infancy, they are neither benefited nor harmed by baptism. In that event the design fails, of course, as life itself ceases and all earthly hopes fail; but if they live, they can use their baptism, and make it the "answer of a good conscience" as well as if it were deferred until their mature years.

Of the many pertinent passages on the general design of baptism we content ourselves with quoting this last on page 289:

And the watery ablutions of the law might have been all set aside by the word of the Master. He could have shown that the moral cleansing which they represented was effected by the Holy Spirit, and that a new dispensation of the Spirit was at hand, so that typical washings would be out of place; but he chose to do nothing of the kind. He took those washings, which were now known as baptisms, just as he found them, and honored them by obedience, only refusing to obey the tradition which had been added by the "elders", and then merged them all into "one baptism", which he ordained as the symbol of the Holy Spirit, and made it the sign of regeneration—the emblematic washing of regeneration and renewing of the Holy Ghost.

Let us now call our last witness on Methodist baptism, the

above-mentioned G. W. Hughey, the Methodist apologist against Campbellite aggression. The paragraph first subjoined is from his preface, p. 2,[9] and is a good review of baptismal doctrines from a Protestant standpoint:

The most widespread and dangerous heresy that afflicts Christendom to-day is the doctrine of baptismal remission and sacramental salvation. The Church of Rome, the Greek Church, the High Church party in the Protestant State Churches of Europe, and their representatives in this country, the Church of the Latter-day Saints or Mormons, and the so-called Christian or Campbellite Church, all hold and teach the doctrine of baptismal remission. Opposed to these stand the evangelical portion of the State Churches of Europe and their representatives in America, the Presbyterians, Baptists, Congregationalists, and Methodists, who deny the doctrine of baptismal remission, and hold that baptism is the outward sign of an inward, spiritual grace.

To save space we shall conclude by a paragraph that sums up the principle points in Hughey's contention about the double baptism, p. 52:

Having established the fact that there are *two* baptisms permanently abiding in the Church, among "the principles of the doctrine of Christ", the one the baptism of the soul by the Holy Ghost, administered by Christ, purifying the heart, and cleansing the soul from sin, and the other, by water, administered by a human administrator on the body, it follows, with all the force of demonstration, that the baptism of the Holy Ghost is the *real* baptism, while that of water is but the symbolical; the real baptism cleanses and purifies the soul, while the symbolical — that of water applied to the body—takes place in the economy of the gospel, only as an outward sign of this inward spiritual cleansing, received by the baptism of the Holy Ghost.

In the face of the testimony just rehearsed we have no hesitancy in saying that Methodist baptism also by the Leonine test becomes presumptively invalid.

Congregationalist Baptism. The Congregationalists toned down many of the Calvinistic features inherited from the Puritans. Perhaps the changes effected in baptism do not go

[9] *Baptismal Remission*, Rev. G. W. Hughey, A.M., D.D., Cincinnati; Granston & Stowe. New York: Hunt & Eaton. 1891.

beyond simplifying names and attributes. Three of their historical works, one on their general history, one on their theological history and one on their creed history, furnish no indication that their baptism ever had more in it than Presbyterian baptism. The likelihood is that the only regeneration they ever held, that by the Holy Ghost independent of baptism, is being more and more questioned; and that their churches will think themselves fortunate if they can preserve symbolic baptism.

Here is incidental testimony from Walker in his *History of Congregational Churches in the United States.*[10] He is speaking of the manner of baptizing in the early eighteenth-century New England, p. 243:

> Baptism was held by Congregationalism to be the seal or witness to the membership of a believing adult, or of a child or ward of a Christian household, in the divinely appointed fellowship of some covenanted church, and should not be administered privately, but before the congregation. At Boston, in Lechford's day, the rite was granted at the close of the afternoon service whenever desired, at the hands of "either Pastor or Teacher, in the Deacons seate. . . . The Pastor most commonly makes a speech or exhortation to the Church, and parents concerning Baptisme, and then prayeth before and after. It is done by washing or sprinkling."

Another piece of incidental testimony may be borrowed from Foster in his *A Genetic History of the New England Theology.*[11] He is speaking of a point in Edward's notion of original sin overlooked by the Oberlin theologians and gives by implication the nineteenth-century Congregationalist view of baptism, pp. 557-8:

> If now the Holy Spirit is bestowed upon all believers who will receive him, then the defect which we call original sin is repaired, and sinners are restored to the original elevation of unfallen human nature. That such a consummation has been a dim but ever present ideal of the church's, the Roman doctrine of removal of all guilt of original sin by baptism may serve as a proof.

[10] *A History of Congregational Churches in U. S.*, Williston Walker, 6th ed., Boston, Pilgrim Press, Chicago.

[11] *A Genetic History of New England Theology*, Frank Hugh Foster, 1907, Chicago U. Press.

Quotations from the creeds of Congregationalism in the past are beside the point. But it may be well to remark that those creeds exhibit no essential departure from Presbyterian standards. The latest formulation of beliefs on regeneration and baptism will suffice to draw from. That is the "Commission" Creed of 1883 as reported by Walker in his *Creeds and Platforms of Congregationalism.*[12] Article VII is the Congregationalist doctrine on regeneration, p. 581:

> We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

As a further comment let us take the few lines of the next Article, VIII:

> We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to truth.

Article XI contains the Congregationalist belief on baptism:

> We believe . . . ; and in the two sacraments, which Christ has appointed for his church; Baptism, to be administered to believers and their children, as a sign of cleansing from sin, union to Christ, and of impartation of the Holy Spirit.

So Congregationalist baptism is the fourth of the baptisms among the major denominations to become presumptively invalid.

Campbellite, Lutheran and Episcopalian Baptism Doubtful.

Campbellite Baptism. Campbell, the founder of the Campbellites, called also Christians and Disciples of Christ, insisted that baptism is unto the remission of sin. But at the present day a fair minority of his followers have ceased this

[12] *The Creeds and Platforms of Congregationalism,* Williston Walker, Ph.D., New York, Charles Scribners' Sons, 1893.

insistence,—about a third in their last assembly were so minded. And Campbellite churches will admit Baptists and Methodists to their communion without re-baptism and some Campbellite churches will aggregate Quakers and Unitarians without baptizing them. Campbell, while making an act of faith the medium of regeneration, stoutly maintained that this act of faith received its consummation in baptism. But whether or not this act of consummated faith is a necessity of means or precept does not appear from Campbell's "Christian Baptism."[13] Neither does it from Aylsworth.[14] And one of their latest exponents, Doctor B. A. Abbott[15] uses noncommittal language. All that can be concluded, therefore, antecedently, of Campbellite baptism is that it may be valid. But even in the strict Campbellite baptism there is enough of Presbyterian, Methodist, or Baptist admixture to prevent its ever becoming more than presumptively doubtful.

Lutheran Baptism. Before proceeding to Lutheran baptism proper we might mention Evangelical baptism as a very doubtful form of baptism. While the Evangelical catechism[16] and catechetical explanations differ little from the pure Lutheran in word; still the Evangelicals speak of themselves as liberals, as departing from traditional Lutheran doctrines. The Calvinistic element in the original fusion appears to be asserting itself. So an Evangelical minister may entertain the Presbyterian view of baptism instead of the Lutheran. Evangelical baptism as such may be invalid in given cases; Lutheran, never.

Lutheran baptism never has this dual aspect. It is plainly regenerative as opposed to symbolic; but whether sufficiently regenerative to qualify as essentially Catholic is not so sure. Perhaps the words of their teachings alone could not engender a solid doubt. Yet such assertions of the catechism,[17] enlarged

[13] *Christian Baptism,* Alexander Campbell, Christian Board of Publication, St. Louis.

[14] *Moral and Spiritual Aspects of Baptism,* N. J. Aylsworth, A.M., Christian Publishing Co., St. Louis, 1912.

[15] *The Disciples,* 1924, same publisher.

[16] *Evangelical Catechism,* Revised Edition; *Evangelical Fundamentals,* Part Two, Eden Publishing House, St. Louis.

[17] *Short Exposition of Luther's Small Catechism,* Concordia Publishing House, St. Louis; *Catechisations,* Part II, D. Meilbohm, Northwestern Publishing House, 1921, Milwaukee.

upon by the Catechisations, as: little children can believe; only unbelief damns, saving faith being able to exist with the lack of, but not with the contempt of baptism; the word of God in and with the water always works the great things in baptism; faith trusting such word of God in the water takes out of baptism and appropriates to itself such great things—such assertions as these cause disquietude when the certainty of Lutheran baptism is at stake. Then there is in addition the general background of fundamental heresy, forensic justification through saving faith, coupled with hatred of the Catholic doctrine of sacramental efficacy. So the ordinary priest who cannot bring himself to receive a Lutheran convert into the Church without conditional baptism appears to be fully justified. The likelihood of validity seems incapable of passing over into certainty.

Episcopalian Baptism. Here at least is a baptism that many would declare flawless from the standpoint of literal and significant form. But to establish any such contention it would be necessary to prove that all Episcopalian ministers hold High Church views on baptism. Much Episcopalian baptism of to-day is not better than that which Newman and his companions, and Manning bore. But who censures the learned and God-fearing priests who baptized the Oxford converts conditionally? And even were High Church views universal, the presence of a Modernistic or naturalistic minority, small though it be, would be sufficient to call into question the validity of Episcopalian baptism as such. Yet it would seem that the presumption of doubtfulness would yield to the fact of certainty in the case of more Episcopalian baptisms than of any other kind of present-day Protestant baptisms. Still the personal element has to be very carefully pondered outside the case of converts. Is the reputed High Churchman really one, and is he officially sincere, in doctrine and practice?

That the four kinds of Protestant baptisms just reviewed as presumptively doubtful are the nearest to Catholic standards, is an explanation of the growing practice of our diocesan curias to refuse out and out "mixtae religionis" dispensations. There being, presumptively speaking, no valid Protestant baptisms, to safeguard the validity of marriage the only thing to be done is to issue absolute or conditional "disparitas cultus" dispensations in every instance.

A Rule for Testing out Invalid Baptisms.

In this matter the Holy Office's instruction of 1878 (III Balt. p. 245) cannot be overlooked. Each baptism is to be given such investigation as circumstances permit. If the baptism be Baptist, Methodist, Congregationalist or Presbyterian and nothing develops in the inquiry to indicate that the minister held views on baptism substantially different from those of his denomination, or if nothing points to the probability of an overriding intention of the right kind, then the invalidity of the baptism may be taken for granted in practice. For there would then be had the kind of baptism the Decree calls "nulliter collatum fuisse", the kind that warrants giving absolute baptism. And if there be question of marriage, the person concerned may be treated as unbaptized. Because just as the fact of baptism can be established indirectly or by presumption (Savannah responses, III Balt. p. 247); so likewise may the invalidity of baptism, the authority of Pope Leo XIII concurring, be proved indirectly or by presumption. This is only the obverse of what the Church does when the form of baptism is uncorrupted. She then presumes a right intention. Now with a corrupted form she presumes a wrong intention.

In conclusion let us admit that we look for the foregoing doctrine on baptismal tests to cause mild amazement in many quarters. We expect this, however, not on account of the newness of the principles advocated, but solely on account of the newness of the application of those principles. The principles involved being elementary, the wonder is that no one was ever before thrust by force of circumstances into making the above applications. But the mere stumbling upon the apparent discovery should not of itself discredit the discovery.

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Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

De praecedentia inter Episcopos suffraganeos

D.—Utrum vi canonis 106, 3° praecedentia inter Episcopos suffraganeos in Concilio provinciali aliisque coetibus provincialibus definienda sit a die praeconizationis seu electionis ad episcopatum, an a die promotionis ad Ecclesiam suffraganeam.

R.—Affirmative ad primam partem, negative ad secundam.

De reservatione casuum

D.—1° Utrum *quaevis reservatio,* de qua can. 900, sit tantum ratione peccati an etiam ratione censurae.

2° Utrum canon 900 agat de reservatione casuum ab Ordinariis tantum an etiam a Sancta Sede statuta.

R.—Ad 1^{um} Affirmative ad primam partem, negative ad secundam.

Ad 2^{um} Negative ad primam partem, affirmative ad secundam.

De forma celebrationis matrimonii

D.—Utrum, secundum canonem 1098, ad valide et licite matrimonium coram solis testibus contrahendum sufficiat factum absentiae parochi, an requiratur etiam moralis certitudo, ex notorio vel ex inquisitione, parochum per mensem neque haberi neque adiri posse sine gravi incommodo.

R.—Negative ad primam partem, affirmative ad secundam.

De Missa in matrimoniis mixtis

D.—An canone 1102 § 2 in matrimoniis mixtis, praeter Missam pro sponsis, prohibeatur etiam alia Missa, licet privata.

R.—Affirmative, si haec Missa ex rerum adiunctis haberi possit uti complementum caeremoniae matrimonialis.

De sepultura ecclesiastica

D.—An, vi canonis 1240 § 1, 5° ecclesiastica sepultura priventur qui mandaverint suum corpus cremationi tradi et in hac voluntate permanserint usque ad mortem, etiamsi crematio ad normam canonis 1203 § 2 non sequatur.

R.—Affirmative.

Datum Romae, die 10 novembris 1925.

P. CARD. GASPARRI, *Praeses.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

29 May, 1925: Monsignor Dr. Jules de Becker, Rector of the American College at the University of Louvain, made Protonotary of His Holiness *ad instar participantium.*

17 July: Mr. John J. Rascob, of the Diocese of Wilmington, made Commander of the Order of St. Gregory the Great, civil class.

24 September: Monsignor Joseph Patrick Stahl, of the Diocese of Davenport, made Protonotary Apostolic *ad instar participantium* of His Holiness.

6 October: Monsignori Michael Dermody, Augustine F. Amirault and Lawrence Link, of the Diocese of Sioux Falls, made Domestic Prelates of His Holiness.

7 October: Mr. Daniel Conway, of the Diocese of Sioux Falls, made Knight of the Order of St. Gregory the Great.

16 October: Monsignor James Patrick Cantwell, of the Archdiocese of San Francisco, made Domestic Prelate.

30 October: Mr. William Cosgrave, President of the Free State of Ireland, decorated with the Grand Cross of the Order of Pius.

11 November: Monsignor John J. Lobato Rendon, of the Diocese of Havana, made Honorary Chamberlain (*in abito paonazzo*) of His Holiness.

14 November: Mr. Joseph A. Matt, of the Archdiocese of St. Paul, Minnesota, made Knight of the Order of St. Gregory the Great, civil class.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE answers doubts relating to precedence among suffragan bishops, reservation of cases, the form of Marriage, Mass at mixed marriages, and ecclesiastical burial in case of cremation.

ROMAN CURIA announces officially some recent Pontifical appointments.

CREMATION AND CHRISTIAN BURIAL.

Qu. The conscience of the executors of a will in which the deceased declares that his body is to be cremated, does not permit them to carry out the provision according to ecclesiastical law, because such a provision is assumed to be contrary to the moral law which obliges Christians to honor the body as sacred and inviolable. Can we bury a person nevertheless who definitely refuses to alter such a declaration in his will as provides for cremation and thus forfeits sacramental absolution, at the hour of death, even if the relatives are prepared to ignore the declaration and have him interred according to the ceremonial of the Church?

Resp. A person who deprives himself of the last absolution by declaring his definite unwillingness to comply with what he is assured is the moral law as interpreted by the Church, forfeits by his own deliberate will the right of Christian burial. Hence he comes under the censure of Canon 1240: "ecclesiastica sepultura priventur qui mandaverint suum corpus cremationi tradi et in hac voluntate permanserint usque ad mortem, etiamsi crematio ad normam canonis 1203, n. 2, non sequatur."[1] Where the testator has provided for crema-

[1] 10 Nov. 1925, Dec. Commiss. Pont.

tion in definite terms, yet accepts the last sacraments of the Church, he is presumed to have retracted the error; and the executors of the will are justified in ignoring the clause calling for cremation. But where the express refusal to comply with the canons of the Church causes a dying person to separate himself from her communion, he is not entitled to Christian burial, even though his relatives should desire it and refuse to execute the terms of the will calling for cremation.

PRECEDENCE AMONG SUFFRAGAN BISHOPS.

Canon 106 n. 3, regulates the order of precedence in public functions among dignitaries of the same grade by the rule of priority of promotion. It has been asked whether priority of promotion of suffragan bishops refers to the date of preconization (election) to the episcopate, or whether it means the date of appointment (promotion) to the suffragan see. The Sacred Congregation (Commisio Pontifica) interpreting the canons answers that it refers to the date of preconization or election. (Cf. *Analecta* of this issue.)

VALIDITY OF MARRIAGE IN THE ABSENCE OF THE PROPER PASTOR.

In many districts where missionary conditions oblige the pastor to absent himself from the local church of his residence persons who wish to contract marriage are at times unable to reach him in order to comply with the canonical requisite of his presence for the validity of the marriage. In such cases the church law allows the celebration of the contract before two responsible witnesses, even without a priest. The inability to obtain the assistance of the parish priest is however a matter of relative judgment. The canons demand that this inability be equivalent to a *grave incommodum,* either on the part of the people who desire to be married or on the part of the priest (*qui haberi vel adiri nequeat*). It may be asked whether a general presumption that the pastor shall not be available, either because he is usually away from home or cannot be reached within a month, suffices to sanction the celebration of marriage before witnesses, or must definite information be obtained that marriage is not possible for a month with the

attendance of the authorized priest? The Canonical Commission (10 Nov., 1925) has decided that there must exist a moral certitude of the continued absence of the pastor, to render the contract valid in the eyes of the Church.

GOOD FRIDAY ON FIRST FRIDAY OF MONTH.

Qu. One form of devotion to the Sacred Heart of Jesus is that of receiving Communion on nine successive first Fridays of the month, a practice to which, according to the promises of St. Margaret Mary, exceptional graces and final perseverance are attached by the Divine Mercy. As, during the present year, the first Friday of April coincides with Good Friday, when Communion is withheld, except from the dying, the question arises: How are the nine first Fridays successively accomplished? Do we omit April, or may another day in April be substituted for the first Friday of April?

Resp. There is no authoritative declaration to settle this doubt. It is not a question of dogma or of law or precept, but one of devotion, in which various interpretations of the way whereby Divine generosity may answer the good will of devout souls are open. The question arose in 1912, when Good Friday also occurred on the first Friday of the month. The *Messenger of the Sacred Heart* (vol. 47, no. 3, p. 180) answered the doubt as follows:

> The promise made by our Lord to Blessed Margaret Mary was for Holy Communion on the First Friday of nine successive months. We have no other interpretation of our Lord's meaning than these words, and they seem, in our opinion, to demand that the series should not be interrupted by any omission. Hence we believe that those who have not yet made the Nine Fridays ought to begin again in May. Some, however, have thought that, as it was impossible to receive on Good Friday, our Lord would not regard such omission as an interruption. We have no authority to render an absolutely final decision. Let us be generous and go on every Friday that is possible.

The Reverend Director of the *Messenger* to whom we owe the above reference adds:

> It is hard to see how anybody, even the Pope, is authorized to give an authentic interpretation of a promise made by our Lord in a

private revelation. However, various methods have been suggested to avoid beginning the First Fridays all over again.

1. As it was impossible to go on Good Friday, our Lord will not regard this omission as breaking the series. All that is necessary is to add another month.

2. As it is impossible to go on the First Friday of April, our Lord will reward Communion on the Second Friday, as it is the first Friday on which one could go in that month.

3. The solution suggested in your letter, to go on some other day of the week seems to be disbarred by the fact that our Lord wished the Communions on Fridays and not on Saturdays or Sundays, as I understand some priests inform their people.

ST. DANIEL AS A BAPTISMAL NAME.

Qu. Some time ago you explained why the name Denis was a popular baptismal name among the Irish. Perhaps you can tell us why "Dan" or Daniel is equally common as a baptismal name in old Ireland. I have followed the advice given in the REVIEW of distributing Benzigers' short biographical sketches to the godfathers and godmothers on occasion of their bringing children to the baptismal font, so as to interest them in their godchildren and remind them of their responsibility. But apart from Daniel, the Old Testament Prophet, I know of no namesake for the young Dans who are brought to receive the sacrament of regeneration. There must be some special reason for the name being honored in the Isle of Saints. What is it?

Resp. The name "Dan", given by Rachel to the son of Jacob, was from the beginning connected with that of God and subsequently became "Daniel,", which in Hebrew means "God is the Judge". Among the dozen or more canonized saints of the name found in different martyrologies, Butler mentions St. Daniel (23 Nov.), Bishop of Bangor (famous Benedictine monastery in Wales), buried in the Isle of Berdsey (A. D. 545). The Elenchus of the Bollandists also mentions a St. Daniel, Bishop of Winchester (10 Dec.). The name, however, is quite popular among the Egyptian and Syrian Christians. O'Hanlon in his *Lives of the Irish Saints* cites a St. Daniel, Bishop of Ceann-Garad (Bute), in Scotland (seventh century), 18 February, and a St. Daniel of Tulach in Ireland (20 May). Baring Gould in his *Lives of British*

Saints mentions another Daniel of Bangor (22 Nov.). But there was a Bangor (central monastery) also in Ireland, the cloister of St. Comgall and St. Columban, of which St. Bernard speaks as a place "truly holy and rich in saints, bringing forth abundant fruit of work pleasing to God". One can readily imagine how holy men who were reared in the shadow of the churches and monasteries dedicated to St. Daniel of Bangor, the name also of the captive of Babylon, who was a model of wisdom and purity, became popular.

While on the subject of Irish baptismal names we take the opportunity of printing the following communication from a priest of the Archdiocese of Vancouver:

EDITOR ECCL. REVIEW:

Going over some back numbers of THE ECCLESIASTICAL REVIEW I came upon the article, "The Name of Denis among Irish Catholics". May I supplement the information there given by the statement that the name Denis, as used in Irish families, is the Anglicized form of the name of a popular Irish Saint Donnchadh (pronounced Dhunacha)? As the Irish families formed tribal groups, certain saints became identified as patrons of these groups, and the name Dounnchadh became Denis.

Another instance of similar transformation is the name Terence, very common in Irish families. Terence is originally St. Tigernach (pronounced Tiarna) which became Terentius in Latin and thence Terence in English. In like manner St. Feargal, the Irish Bishop of Salzburg in Germany, became St. Virgilius or Virgil. There is a volume by Father John McErlean, S.J., the Irish hagiologist, which treats of this substitution of popular names for the originals of Irish Saints.

AMBROSE GRIFFITH.

Schelt, B. C.

THE BLESSING OF ST. BLASE.

Qu. In giving the Blessing of St. Blase to the faithful who present themselves singly at the communion-rail the customary ceremonial is to hold two blessed wax candles crosswise under the chin while pronouncing the blessing.

Must these candles be lighted, or does it suffice to have two lighted candles on the altar while performing the rite? The reason for suggesting that the candles which are placed under the throat should

not be lighted is the danger of fire where people, especially women with veils and bonnets, kneel side by side. Modern custom is against their taking off their headdress.

Resp. The most recent edition of the Roman Ritual (*typica*) omits the phrase, "accensis duobus cereis," which is found in the former editions approved by the Sacred Congregation up to 1913. This would seem to imply that the lighting of the two candles, held cross-wise under the chin so as to touch the throat of the person to whom the blessing is applied, is not required by the rubrics. Nor does the form of blessing prescribed for the St. Blase candles indicate that they must be lighted while the blessing is being imparted.

Since, however, candles are blest for the purpose of being burnt as a symbolical act of obligation and sacramental prayer, it is but reasonable that in the act of applying the blessing they should be lit. Hence the priest who administers the blessing of St. Blase, if he finds it inconvenient or dangerous or not becoming to keep the candles lit during the act of blessing, is justified in lighting them before he begins the ceremony of applying the blessing. After holding the crossed, burning candles for a moment while standing aloft on the altar predella, he may extinguish them and proceed with the blessing of throats.

The candles on the altar may be lighted for the sake of solemnity; but their symbolical significance is different from that of the candles blessed for the intercession of St. Blase.

THE IMMOLATION IN THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW:

A recent Pastoral Letter on this subject calls for some comment.[1]

1. The Council of Trent declares that there is in the Mass an unbloody immolation, but it does not say that this is what makes the Mass a sacrifice. "And forasmuch as, in this divine sacrifice that is celebrated in the Mass, the same Christ is contained and immolated in an unbloody manner who once offered Himself in a bloody manner on the altar of the cross, the holy Synod teaches that this Sacrifice is truly propitiatory." The

[1] *The Universe*, 4 Dec., p. 6.

Council teaches that the Mass is propitiatory because it contains Christ who dies mystically on the altar. But "Christ, having risen from the dead, dieth now no more" really, and it is His real death that makes propitiation for our sins. Therefore it is His real death that makes the Mass a propitiatory sacrifice. And as there is but one propitiation for sins, so there is but one propitiatory sacrifice.

2. "In its finite, physical entity that sacrifice [of Calvary] passed away." I prefer Newman's statement of the matter. "If that great deed was what we believe it to be, what we know it is, it must remain present, though past, it must be a standing fact for all times."[2] And that of St. Thomas: "Christ by one Sacrifice cleaned forever them that are sanctified, as will presently be said (Heb. x. 14). And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely His Blood. Hence ours is not another Sacrifice, but is the commemoration of that Sacrifice which Christ offered."[3] Sacrifice is a moral and liturgical entity, rather than a physical. As a physical entity the Sacrifice of Christ was over on Calvary; as a liturgical entity it is continued evermore upon our altars. So, in the sin-offering of the Old Testament, the sacrifice in its physical aspect was over when the victim was slain, but it was continued and completed liturgically within the sanctuary,—the same sacrifice.

3. "A present sacrifice demands a present immolation." This is true of a new sacrifice, not of the continuation of an existing sacrifice. In this latter case, the sacrifice is already constituted and is not to be made over again but kept in being. The Mass is not a new sacrifice, but the continuation of the Sacrifice of Calvary.

4. It is said of the chalice of His Blood which our Lord offered in the Supper, "it was not on the Cross that the chalice was poured out." By a well-known figure of speech, the container for the thing contained, our Lord speaks of the chalice as being poured out, signifying the contents thereof, viz. His Blood. Now His Blood was mystically poured out in the Supper, but really on Calvary; and it was the real pouring-out

[2] *Meditations and Devotions*, p. 406.
[3] *In Ep. ad Hebr.*

that constituted the real sacrifice which is mystically represented and evermore really offered in the Mass.

5. "Such a kind of immolation under species or semblance not His own, but assumed by Him, is the only kind of immolation of which Christ in His present glorious state is susceptible." But Christ in the Supper was susceptible of a real immolation. His Body, being mortal and passible, was *apt matter for immolation,* as St. Thomas expresses it. Therefore He offered Himself in the Supper to be readily immolated, that is, to undergo the sort of immolation of which His Body was susceptible and which alone would take away the sins of the world. He Himself expressly tells us that His offering in the Supper was for the remission of sins. As He is no longer susceptible of real immolation, it would follow that the Mass is not a real sacrifice if a present immolation were required to make it a real sacrifice. The mystic immolation is but the shadow of the real, which took place once for all on the Cross, and coalesces with the real into one element of sacrifice, the other and formal one being the real offering—which is evermore continued by the ministry of the priests.

6. "Sacrifice is of the nature of a sign." Yes. But both the ceremonial offering in the Supper and the immolation on Calvary were required to constitute the sign. Just as in the sacraments of the New Law so in the Sacrifice of the New Law there is a twofold element, the formal and the material. This is the indeterminate element, that the determinative water may be used for quenching thirst or for cleansing. It is the form of words pronounced by the priest which determines its significance in baptism. So, the slaying of an animal may be the work of a butcher as well as the immolation of a victim. It is the ceremonial offering that determines its significance as a sacrifice. By itself the death of Christ on the Cross was a judicial murder. It would not have been an outward sign of divine worship without the ceremonial offering in the Supper.

RIGHT REV. ALEX. MACDONALD

Ecclesiastical Library Table

RECENT THEOLOGY.

The sixth centenary of the canonization of St. Thomas has provided the occasion for a number of books and articles on the life and teachings of the Angelic Doctor. The extent of the obligation to follow the "method, doctrine, and principles" of St. Thomas, imposed by the Church on professors of theology and philosophy (Can. 1366), is discussed in a clear and convincing way by the Rev. J. Rauss, C.SS.R., in the May-August numbers of the *Nouvelle Revue Théologique*. Father Rauss contends that the doctrine of St. Thomas *as a system* must be proposed as the official Catholic teaching. This prescription of the Church, however, does not necessarily extend to the *individual* tenets of the Angelic Doctor, even when they are clearly and certainly contained in his authentic writings. For it must be remembered that certain doctrines are proposed by the Saint as merely *accessory teachings* or as *probabilities;* and these possess only that probative force with which the Angelic Doctor intended to invest them. Father Rauss distinguishes between the "doctrines of St. Thomas" and "Thomism," and rejects the idea that the latter has been made the official doctrine of the Church. Other schools than the Thomistic claim St. Thomas as their leader; and in the words of Pope Pius XI, "In those matters that are controverted in Catholic schools by authors of approved standing, no one is to be prohibited from following that opinion which seems to him more probable."[1] Father Rauss exemplifies his point by the question of the concordance between the efficacy of grace and the freedom of will. Various schools defend divergent systems on this intricate question, though all claim the authority of St. Thomas. St. Alphonsus, for example, positively rejects the Thomistic explanation, and yet adduces the words of St. Thomas in support of his opinions. Certainly a system of this nature is in complete accordance with the prescriptions of the Church.

Students of St. Thomas will be greatly benefited by a recent German work from the pen of Dr. A. Michelitsch, entitled *Kommentatoren zur Summa Theologiae des Heiligen Thomas*

[1] *Encycl. Studiorum Ducem.*

von Aquin. The work is intended as a complete index of all commentaries on the *Summa* of St. Thomas. The author enumerates 662 commentaries, which he has arranged systematically according to the parts of the *Summa* to which they refer. In the appendix are found a list of concordances, catechisms, etc., relating to the *Summa,* and also some notes concerning the public discussions on divine grace which were held in Rome between the years 1598 and 1607.

A French work, *Saint Thomas Guide des études,* by the Rev. L. Lavaud, consists principally of an extensive commentary on the present Pope's Encyclical *Studiorum Ducem* (written for the sixth centenary of the Saint's canonization), and a disquisition on the famous twenty-four theses.

* * *

In the third number of the *Zeitschrift fur Katholische Theologie* for 1925, Rev. J. Stiglmayer, S.J., discusses the authorship of the *Symbolum Athanasianum* or *Quicunque.* He favors the opinion that the author of this majestic creed was St. Fulgentius (A. D. 468-533). Father Stiglmayer examines each verse separately and notes the similarity both in thought and in phraseology with passages found in the writings of the great African bishop. There is especially a striking likeness between a phrase in one of the Saint's Epistles (Migne VIII, 362) and the terse wording of the doctrine of the Holy Trinity: "Unum Deum in Trinitate et Trinitatem in unitate."

* * *

The Holy Father recently declared his intention of instituting a Feast in honor of *Christus Rex.* This has furnished the occasion for the series of articles in the *Civiltà Cattolica* for September and October on the Kingship of Christ. That our Lord, even as Man, was a King is proclaimed in many texts of Sacred Scripture (e. g., Zach. 9:9; Luke 1:31; Matt. 25; 38:18) and in Christian tradition. The theological basis of His regal authority was the hypostatic union which elevated His humanity above all creatures. The primary scope of Christ's kingly power was spiritual. In consequence of His supreme authority, He possessed at least *indirect* power over temporal things—i. e. in so far as was necessary for the attainment of spiritual ends. Whether He had also *direct* temporal authority—i. e. whether He was King of kings in the merely

temporal sphere—is disputed. Certainly He did not exercise any such authority during His earthly life. It seems more probable, however, that He really possessed this supreme temporal power, by virtue of the hypostatic union.

The Rev. J. Bover, S.J. in the *Verbum Domini* for August expounds the Pauline texts relating to the Kingdom of Christ. In the September, October, and November numbers of the same periodical, Rev. A. Merk, S.J. describes the Kingdom of the Messias as foretold by the Prophet Isaias.

* * *

In the *Ephemerides Theologicae Lovanienses* for July, the Rev. J. Bittremieux states his opinions regarding the universal mediatorship of the Blessed Virgin Mary. Two elements, he asserts, are contained in the notion of mediation—cooperation in the Redemption, and active participation in the distribution of graces. As to the first, Mary merited *de congruo* whatever her Divine Son by His passion and death merited *de condigno*. Such at least is a very probable opinion which is upheld by many theologians and even by Sovereign Pontiffs, and which in no wise derogates from the mediatorial dignity of Christ, since it makes Mary's ability to merit entirely dependent on Him. The second element of her mediatorship—her active participation in the distribution of the merits of the Redemption—is a natural consequence of her cooperation in their acquisition. However, Mary is not to be considered as exerting a *physical* causality in the dispensation of graces, but rather as exercising a *moral* function—i. e. intercession. The very merits that she helped to acquire, and which are ever present to Almighty God, may in themselves be regarded as a continuous prayer for the spiritual benefit of mankind. But besides assisting us by this *interpretative* intercession, Mary probably intercedes *formally* and *expressly* for every grace that is bestowed upon every member of the human race. Thus, we can truly say that all graces come to us through Mary.

In a short pamphlet, *Quid senserit S. Thomas de mediatione B. Mariae Virginis?* published by the Vatican Press, the Rev. B. Merckelback, O. P., collects the various texts relating to Mary's mediatorial office that are found in the writings of St. Thomas, especially his sermons. The conclusion of the author is that the doctrine of the universal mediatorship of the Blessed Virgin is quite conformable to the principles of the

Angelic Doctor and is contained in the primitive tradition of the Dominican and Thomistic School.

In view of the common teaching of theologians and the authoritative declarations of the Church, it is rather surprising to hear from a contributor to the *Fortnightly Review* (No. 21, p. 450) that, "the proposition that Mary is the mediator of all graces (*mediatrix omnium gratiarum*) can hardly be reconciled with the liturgical prayers of the Church."

In opposition to Dr. J. Ernst, who has written extensively against the definability of Our Lady's corporeal Assumption,[2] the Rev. P. Minges, O.F.M., in the third number of the *Linzer Quartalschrift,* adduces various arguments to demonstrate that this glorious prerogative of Our Lady is contained in the deposit of faith. Tradition and Liturgy, he asserts, seem to propose the Assumption not merely as a pious belief, but as a revealed truth intimately connected with the doctrines of the Divine Maternity and the Immaculate Conception. The general belief of the faithful, and the numerous petitions that have been addressed to the Holy See for the definition of the Assumption are also good arguments for the revealed character of this truth. The fact that explicit testimony is lacking in Scripture and Tradition in no wise detracts from the definability of the Assumption, for many truths are implicitly contained in revelation which have become explicit only after the lapse of centuries, as was the case with the Immaculate Conception.

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Fr. de la Taille's *Mysterium Fidei* still continues to be the object of much criticism, both favorable and adverse. Abbot Ford, O.S.B., in the third number of the *Dublin Review* takes exception to the views of the learned Jesuit and also to the theories propounded by Bishop McDonald in his book *The Sacrifice of the Mass.* In the following number of the same periodical a trilogy of articles on the Mass appears, contributed by Bishop McDonald, the Rev. V. McNabb, O.P., and the Rev. M. D'Arcy, S.J., respectively. The Bishop defends the opinion he holds in common with Fr. de la Taille—that the Last Supper and the Cross were integral parts of one and the same Sacrifice. Fr. McNabb quotes a recent edition of Cardinal Billot's work *De Sacramentis* in which His Eminence, arguing

[2] ECCLES. REVIEW, Library Table; August, 1925.

from the words of the Council of Trent (Sess. XXII, Chap. 1), disagrees with the teaching of Fr. de la Taille and contends that the Last Supper and the Cross were two distinct Sacrifices. In the third article of the series, Fr. D'Arcy gives whole-hearted support to the doctrine of Fr. de la Taille.

Fr. de la Taille contributes a paper to the *Irish Ecclesiastical Record* for August, for the purpose of solving the difficulties proposed recently by Dr. Ryan of Maynooth.[3] In the October number of the same periodical, however, Dr. Ryan complains that Fr. de la Taille has not given a satisfactory answer to his difficulties.

The storm-centre of controversy is the relation between the Last Supper and Calvary. Fr. de la Taille's opponents argue that, since in his opinion these two were only integral parts of one sacrifice, it follows logically that the Last Supper was not a sacrifice and was not the first Mass. This seems hard to reconcile, they say, with Catholic tradition and the utterances of the Church. Moreover, they claim that his view detracts from the perfection of the Sacrifice of the Cross by making it dependent for its sacrificial quality on the Last Supper.

Doubtless a clearer understanding of this problem will come in the course of time. It is to be hoped that, whatever conclusions are reached, the discussions will contribute to an increase of knowledge and love of the Blessed Eucharist, and of Christian charity among theologians of divergent opinions.

An interesting phase in the history of Eucharistic theology is brought out by the Rev. P. Galtier, S.J., in the September issue of the *Nouvelle Revue Théologique*. The point in question is *consecration by contact,* a subject that constitutes the principal theme of a recent treatise by the Abbé Andrieu of the University of Strassbourg—*Immixtio et Consecratio: La Consecration par contact dans les documents liturgiques du moyen-âge*. The data of this writer are: In the middle ages the opinion was quite commonly accepted that unconsecrated wine was consecrated by mere contact with the Sacred Host. This view —which seems to have originated with Amalarus of Metz, a liturgist of the ninth century—appeared for several centuries in Missals and other liturgical books, and seems to have won favor even in Rome. It was believed, for example, that in the Mass of the Presanctified on Good Friday, when the conse-

[3] ECCLES. REVIEW, Library Table; August, 1925.

crated particle was dropped into the chalice of wine, the latter was transsubstantiated into the Precious Blood. Similarly, for the Viaticum the consecrated Host was dipped into a chalice of wine, and the sick person was considered to have received under both species. Sometimes for the communion of the faithful, a few drops of the consecrated species were poured from the chalice of the celebrant into a chalice of unconsecrated wine, and this was distributed to the faithful as a real participation in the Blood of Christ. As late as the fifteenth century it was customary in the Church of St. John Lateran at Rome for the lay-brothers attached to the monastery to receive Holy Communion from the chalice of the celebrant into which the sub-deacon poured ordinary wine at intervals, as the contents diminished.

While not proposing this peculiar view as the official teaching of the Church, Fr. Galtier declares that it was very commonly held for some time in both the Western and the Eastern Church. But such a fact, he says, should in no wise surprise us. It was a stage in the progress of sacramental theology; and we must expect divergence of opinion and practise while the Church is gradually acquiring explicit knowledge of the deposit of faith.

It must be remembered, however, that it is very easy to draw unwarranted conclusions from liturgical documents of five hundred years ago, taken apart from contemporaneous interpretation.

It is sometimes stated that Albertus Magnus held that in danger of death a confession made to a lay-person has sacramental efficacy.[4] This idea regarding the teaching of the great Dominican theologian is partially based on a quotation attributed to him, in which the absolution given by a lay person in such circumstances is placed on a par with baptism conferred by a layman. This quotation, however, is not found in the works of Albertus Magnus. There is, nevertheless, a passage in his Commentary[5] in which he asserts that, in case of necessity, a confession made to a lay person avails for the remission of sins; and that in such circumstances a lay person, by virtue of the "unity of the faith", possesses the power to give absolution.

[4] Pohle-Preuss, *The Sacraments*, III, p. 124.

[5] Dist. XVIII, Art. 58 and 59.

In the *Ephemerides Theologicae Lovanienses* for October, the Rev. A. Teetaert, O. M. Cap., suggests a way of reconciling this passage with the orthodox teaching of the Church. Albertus Magnus, like many other theologians of his day, distinguished two kinds of Penance. The first is that which reconciles us with God only, the other is that which reconciles us both with God and with the Church. The term *Sacrament* was applied to both, although only the latter was the Sacrament of Penance as we understand it. In the passage cited above, Albertus is speaking of Penance in the first sense—i. e. perfect contrition, which reconciles us with God, and which may be rendered more salutary by humble confession to a lay person, when a priest cannot be had. That this was the real meaning of the great theologian is confirmed by another passage,[6] in which he states that a confession made to a lay person must, if possible, be repeated to a priest, for "when there was no priest, the confession was not sacramental".

The Subjects of Extreme Unction is the title of an article by the Rev. D. Barry in the *Irish Ecclesiastical Record* for July. Fr. Barry discusses the question whether a *serious illness* which suffices for the valid reception of Extreme Unction, is synonymous with *danger of death.* He favors the opinion that in practice it is always lawful to confer this Sacrament on one who is seriously unwell, unless a competent doctor would state that there is not even an incipient danger of death.

A new explanation of the Bull of Boniface IX which apparently gave to an abbot in priestly orders the power to ordain priests[7] has been proposed in the fourth number of *Estudios Eclesiasticos,* by the Rev. J. de la Bellacasa. The "power to ordain priests" he interprets as simply the privilege of having the members of the Order ordained (by a bishop) independently of the authority of the diocesan ordinary—that which we designate as religious exemption. If this be the correct signification of the Bull, all difficulties on the score of sacramental theology are dispelled.

A new theory of the manner in which the Sacraments *revive* is proposed by the Rev. F. Marin-Sola, O. P. in the third number of *Divus Thomas,* (published in Fribourg). He bases his opinion on the doctrine of St. Thomas, that the character

[6] Dist. XVIII, Art. 39.

[7] ECCLES. REVIEW, Library Table; Dec. 1924.

of Baptism is a determinable *potentia* with respect to the reception of the other Sacraments and the production of grace by them.[8] From this Fr. Marin-Sola argues that every reception of a Sacrament produces in the character of Baptism a physical modification, either transient or temporary or permanent. Those which produce a temporary or a permanent modification have thereby a physical source from which, either for a limited period of time or in perpetuity as the case may be, a revival of sacramental grace may proceed. This theory is proposed as a solution of one of the strongest objections to the theory of the physical causality of the Sacraments—its inability to furnish a consistent explanation of the *reviviscentia.*

* * *

An article entitled *Modernists in Council* by Fr. Francis Woodlock, S.J., appears in *The Month* for October. It is a summary of the proceedings at the Conference of the Modern Churchmen's Union, held this year at Oxford. Even to the most liberal-minded Protestants it must be a source of dismay to see how radical are the conclusions that found favor in this assembly. The most fundamental Christian doctrines—the omnipotence of God, the immortality of the soul, the divinity of Christ—were rigorously assailed. Bishop Barnes, a churchman of good standing in the Anglican Church, expressed his opinion that the Sacraments are only adaptations of pagan mysteries. With the writer of the article, we may well wonder how those who go to such extremes in their denial of Christian tenets can be honest when they openly profess their allegiance to Christianity.

Viscount Halifax still continues his efforts for the reunion of the Anglican Church with Rome. To this end he has recently published a book, *Reunion and the Roman Primacy.* The venerable author, despite his long associations with Catholic theologians, entertains an erroneous idea of papal infallibility, and still cherishes the hope that Leo XIII's decision on Anglican Orders will be reversed. As the *Civiltà Cattolica* for 5 September expresses it, the Viscount has not grasped the idea that reunion postulates complete submission to the divinely-constituted head of the Catholic Church.

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[8] *Summa,* Q. LXIII, Art. 2.

Criticisms and Notes

MEDITATIONS FROM HOLY SCRIPTURE. For God's Loving Children (To be used by Mothers and Teachers). The Cenacle of St. Regis: New York City. Pp. 484.

The Religious of the Cenacle devote their lives to instruction in Christian doctrine. They therein follow the manner of that first community of holy women who gathered about our Lord in the upper-chamber at Jerusalem, adoring the Blessed Sacrament. From this centre of devotion and wisdom, where they meditate upon the acts and words of the Divine Master, they carry the message of faith and of love unto other hearts through the apostolate of retreats and catechetics. Among those who come to them are mothers of families and teachers who nourish the spiritual life of little ones, as St. John Francis Regis taught his penitents and disciples to do, through Confraternities of the Blessed Sacrament. But true to the modern methods of welfare activity they avail themselves of the medium of the printed word to do their work, thus reaching a larger circle of God's loving children abroad. Some years ago they undertook the publication, in New York, of a volume entitled *Meditations for God's Loving Children.* The book was intended to be a guide for mothers and for teachers of the young during the period from babyhood till first Communion. The lessons followed a well-defined order leading the child to the knowledge of Christian doctrine by successive steps. The process of teaching consisted chiefly of preparing the mind, presenting a subject to the imagination, comparing its elements to the things with which the child is already familiar. The last step in this discipline was the effort to apply the lesson in such a way as to impress the facts which were to be held in the memory, that, by developing the power of reflection, they might furnish adequate motive for action. In this manner the fundamental truths and facts of faith—God, the Creator and Sovereign Ruler, unfolding the mystery of the Divine Trinity—would be inculcated in that homely and simple style of repetition best suited to the immature mind which is still governed by the heart. The book, as might have been expected, found a ready appreciation among Christian mothers and teachers.

Encouraged by the success of their venture in publication, the Community of the Cenacle, under the patronage of St. Regis, and with the cordial approval of their spiritual Father, Cardinal Hayes, have issued a second volume covering Meditations on the Holy Scriptures. These embody the history of the wondrous promise of a Re-

deemer, the Messianic King, as foreshadowed in the Old Testament and leading up to the Birth of Christ at Bethlehem, the great miracle opening the portals of a new reign in which the Old Law is succeeded by the new promise of Grace.

This second installment of the Cenacle meditations and instructions is much larger than the first, covering more than twice the number of pages devoted to the fundamental truths of faith explained in the first volume. The method of inculcating the heavenly message of the Divine Promise is the same as in the former installment. There are nineteen meditations, twice repeated in separate parts. The introductory states the story of how God communicated His secret to mankind through the Patriarchs and Prophets down to King David. From the latter descends, a thousand years later, a most fair daughter found in a stable at Bethlehem, amid the chant of angelic choirs, and visited by shepherds and kings. After the story has been told in the first part the teacher makes the application, eliciting questions from the child about the beautiful things it has already heard, and picking out gems of truth to be memorized as a passport to Paradise, provided our actions as well as our desires correspond to the profession of faith in Christ's teaching.

Although the matter presented in the book is but a simple repetition of catechism and Bible history, those who assist the priest in the teaching of Christian doctrine will on perusal find that it greatly facilitates their work. Pastors will do well if they find a way of placing such books in the hands of their Christian mothers and Sunday-school teachers, bidding them regularly to follow this course of instruction. Thence derives the force and virtue of Catholic family life which is the great need of parish reorganization in America to-day.

COMPENDIUM SACRAE LITURGIAE. Juxta Ritum Romanum, scripsit P. Innocentius Wapelhorst, O.F.M., S. Theol. Lector, olim Rector Sem. Salesiani, item S. Liturg. Professor. Quod ad novissima documenta recognovit et additionibus passim locupletavit P. Aurelius Bruegge, O.F.M. Benziger Brothers, New York. 1925.

It is doubtful whether there is a single volume of any kind published for the use of our pastoral clergy which has so universally served the purpose of a practical reference book and guide in the missionary and parochial life as P. Wapelhorst's *Compendium Sacrae Liturgiae*. While its ostensible scope is the proper carrying out of the Roman ceremonial in the liturgical services of the Church, its author had from the outset kept in mind the fact that the teaching

of Liturgy is intended to be, not a mechanical science, but rather a vivifying source of theological discipline. Accordingly he carefully prescribes and explains the observance of rubrics, and his comments lead us through all the essential elements of pastoral, mystical, and historical theology. To the student in the seminary this liturgical text book becomes at once an introduction to moral, dogmatic and ascetical science. Through nearly forty years the book has served as a popular text in our liturgy classes, and each successive issue has perfected the contents by careful references to the leading traditional sources and liturgical authorities.

With the publication of the new church legislation the need of fresh adaptation (since the last edition in 1915) had become manifest. Accordingly P. Aurelius, of the Franciscan community, has done signal service to the clerical body in the United States by this, the tenth edition of the Compendium. Not only has he kept in mind the new canons and decisions of the Sacred Congregations wherever they affected the practical issues of the liturgical service, already indicated in the newly issued *Memoriale Rituum Benedicti XIII,* but he has wisely altered the order of the subjects where it served to simplify the treatment, as for example in the chapters concerning the service of the Blessed Eucharist, the ordering and use of the sacred vestments and other chiefly historical annotations as suggested by the lately published sacramental tracts from the pen of the Roman Abbot Ildephonsus Schuster. A schema of the rites of Pontifical Mass and other additions of experimental value are given. In its present form the book answers every need of a text for the liturgical class, and of the chief demands of a reliable guide in the official devotional life of the Church. Two Appendices supply the "Memoriter recitanda", the "Demonstratio Defectuum", as also the musical notation for Mass and Vespers, according to the typical Roman form. The topical Index at the end is not the least of the valuable features of this excellent edition of an old and reliable companion in our liturgical worship.

MANUEL DES MISSIONS CATHOLIQUES, par Bernard Arens, S.J., Edition Francaise—Muséum Lessianum: Section Missiologique, No. 3. Louvain: Rue des Recollets. 1925. Pp. 490 and (92).

The magnificent work done by the Jesuit Fathers at Louvain in different theological branches finds representative expression in our historical and didactical literature through the above manual of Catholic Missions. Aside from the comparative statistics published in the tables (92 pages) at the end of the volume, the author de-

votes to his subject ten separate sections. These deal with the organization of the missionary work and its directing personnel. There one finds who are the controlling authorities and directors, and the executive bodies. The latter have their auxiliary forces, Brothers, Sisters, medical staff and catechists. Each centre has its distinct rules, methods of government and accounting, and the manner of portioning out the work.

As the information given comes from first-hand sources it permits a thoroughly reliable estimate of what is being done, and of the void still to be filled, above all by the supplying of priestly laborers and needful resources of a financial kind, since the native conditions in most cases offer no improvement from local support. In presenting the actual means of support for the missions at present, P. Arens discusses the organized associations, their prospects based upon their activities through the spoken and written word. All this serves as model for fresh organizations and new enterprise. A most interesting chapter is that which deals with the science of Missiology, tracing its motives, its energies, its currents and its various successes. Similarly attractive is the study which follows the missionary in his tracks through diligence, horseback, railway, and the electric currents by which communication is established between the great metropolitan centres and the solitary evangelists in the desert or the jungle. Altogether we have here a work not merely of remarkable industry but of wise foresight, and of valuable light to the religious historian and the ecclesiastic, whether he be a prospective missionary or simply one who feels the duty and glory of belonging to the Apostolic Church whose message goes to the ends of the earth.

IL REGNO DEL SS. CUORE DI GESU. Mons. Giacomo Sinibaldi, Vesc. titol. di Tiberiade, Secretario della S. Congr. dei Seminari. Societa Editrice: Vita e Pensiero Milano. 1925. Pp. 565.

EUCHARISTIE ET SACRE COEUR. Etude comparative de Theologie et d'histoire sur les deux devotions. Par L. Garriguet, Ancien Superieur de Grand Seminaire. Paris: Pierre Tequi: Libraire Editeur. 1925. Pp. 357.

The Eucharistic Presence of Christ in the Church as hostage in sacrifice, as celestial food in Communion, and as subject of adoration in the Tabernacle, constitutes the supreme means and central object of our worship and devotion to God. In its study and in its participation we regain the perfection lost through sin to which we were destined at our first creation in the likeness of God. Faith

supplies what our senses miss in the realization of this wondrous mystery—" praestet fides supplementum sensuum defectui ". To aid our faith in an age bent upon materialism and the culture of the outward sense, Divine Providence and Mercy have given us a fresh means of spiritual revival in the devotion to the Sacred Heart of the Man God hidden under the sacramental species. As the Cloud of old, resting over the Tabernacle with its Ark of the Covenant, became the symbol of the Real Presence of the Eternal Father, Jehovah, God of Israel, so the Heart of Jesus becomes the symbol of His Real Presence, the human allied to the divine nature of the Son of God. In the Heart of Jesus we realize the qualities of compassion, and of love, which draw our own hearts in a way that touches, attracts and unites the affections to the God-Man. Thus the devotion to the Sacred Heart becomes a means of appreciating the actual Presence of Christ in the Blessed Eucharist. The two devotions have but one object—Jesus, our Saviour, model and reward.

To explain the mutual relation of the two devotions so as to make them spontaneously converge and illumine each other, is the purpose of Père Garriguet's study. He divides his treatise into three parts.

In the first he explains the theology and practice of the Eucharistic devotion in the Church. Next the author interprets the cult of the Sacred Heart, its meaning, origin, gradual growth, its development and effects in the mind of the faithful. In the third part the mutual relation of the two forms of worship, circling about the one object in the person of Christ, is set forth, showing the benefit of their intimate connexion in the individual and the effect it has had upon the life of the Church. The chief value of the treatise lies in its historic survey not merely of the doctrinal transition and the effects in the sphere of grace, but of the liturgical significance which the Mass, the sacramental service issuing from it, and the ascetical life which it generates, produce in the work of saving souls. In other words, P. Garriguet enlarges the chapter on the Holy Eucharist as it is treated in the older theological text books, combining dogma, moral, liturgy, and asceticism, by the practical application to it of the devotion to the Sacred Heart of Jesus.

A work of more especial significance and importance under the ethical and present social aspect of pastoral work in the Church is *Il Regno del SS. Cuore di Gesù* by the Roman official and titular Bishop, Mgr. Giacomo Sinibaldi. It is an interpretation of the recent proclamation by the Sovereign Pontiff Pius XI, as the particular object of the Roman Jubilee, by which our royal High Priest invites the nations to recognize Jesus Christ as the common King

who rules not only by His supreme power but even more by His love. This love finds its most eloquent utterance in the devotion to the Sacred Heart of Jesus. Under the aspect of a world movement the author pictures for us the figure of Christ as the Messianic King foretold by the prophets, Jacob the Patriarch, David, Isaias, and Daniel. In predicting the Incarnation of the Son of God, the prophets announce His sovereignty over mankind through the Father who sent Him. This sovereign rule is not merely one of possession and power by reason of God as our Creator, but also one of dominion of love demonstrated by the sacrifice of Jesus Christ in His humanity and His suffering unto the death of the Cross. The memorial of that love is perpetuated in the institution of the Blessed Eucharist; and this sacrament of love finds its further ratification in the devotion to the Heart of Jesus as the symbol of an affection at once human and divine.

It is in the mystic union of Christ with His Church and the operations in the hearts of men that Divine Love perfects the scheme of a continuous royal dominion and guardianship over the children of men. Out of this union grows the obligation of service, not of the slave but of sons of God. The blessings which bind the nations and all their subjects in a bond of mutual tolerance, helpfulness, peace, and affection, are the sole means to counteract the tendency to jealousy, strife, hatred, with their sad consequences of temporal and spiritual miseries calculated to destroy the human race as of old it was destroyed by the deluge..

At the conclusion of his studies the author adds notes of an historical interest for the better understanding of devotion to the Sacred Heart. There is also an appendix of invocations and prayers which render the considerations practical for meditation and conference purposes. Needless to say, the language is redolent of fervor and a musical eloquence peculiar to the Italian genius. It is to be noted that the finely printed volume forms part of the *Bibliotheca Ascetica* published for the benefit of the Catholic University of the Sacred Heart, in the archiepiscopal city of Milan.

A PRACTICAL COMMENTARY ON THE CODE OF CANON LAW. By Rev. Stanislaus Woywod, O.F.M., LL.B. With a Preface by Rt. Rev. Msgr. Philip Bernardini, S.T.D., J.U.D., Professor of Canon Law at the Catholic University, Washington, D. C. Two volumes. New York: Joseph F. Wagner, Inc. (London: B. Herder). Pp. xiii, 736 and xi, 734.

These two large and well-printed volumes cover the entire range of the Catholic law Code, in the order in which the canons were first

published. The author has been department-editor and chief contributor for a number of years, on subjects treating of church law, in the New York *Homiletic and Pastoral Review*. This fact of itself offers assurance that the commentary serves a practical purpose, such as would facilitate the understanding and observance of the various statutes and prescriptions for the average cleric. While there are in use among priests several excellent interpretations of the Code in English, our author's aim was evidently to supply a text which is not only complete but also within the compass of the ordinary student in the four-year course of theology as prescribed for the seminary curriculum. How to combine this purpose with the rule of the S. Congregation for Seminary Studies, which prescribes the use of the Latin text of the Code, must be left to the judgment of the individual professors. In any case, it is evident that the student will be greatly assisted by Fr. Woywod's work. A further value of the commentary, apart from its offering a continuous course of canon law, is that it is a repertory for the pastoral clergy. The fact that it is supplied with a complete topical index, and with appendices containing documentary sources, makes it a reference book in cases of doubt as to the existence and meaning of legal prescriptions.

It would not be difficult to find points on which to disagree with the author of a commentary such as this. But criticism of this kind is idle in the present stage of canonical legislation, unless it can point out serious errors and a wrong tendency by which the reader or student might be misled. Fr. Woywod has several good sponsors of his book who give the "nihil obstat", including the learned canonist who prefaces the work, to vouch for his orthodoxy, and he disarms fault-finding by his modesty and the promise in advance of a supplementary publication periodically which is to correct casual errors and at the same time note new Roman decisions. With the prospect of a not distant General Council which will have to consider important disciplinary phases of pastoral activity, such as have been brought into strong relief only by and since the publication of the new Code of Canon Law, there are still many questions to be settled, especially in the missionary field, for a complete and satisfactory text book to serve the student in the near future. Before the Code became law Rome initiated an important change in its practical application to our clergy by placing the dioceses of the United States under the common Church Law. It is no exaggeration to say that this new disposition has helped to mark more emphatically our widely different conditions of a missionary and pastoral nature in the judgment of the Roman authorities. We are living in a period of law-making as a solution of the problems of disorder in ecclesias-

tical as well as in civil life. Law-making, as canonists know, does not remedy disorder unless it can reach the spirit of responsibility in those for whom the law is made. Our Bishops have to report periodically to Rome; but reports lend themselves on the part of those who make them to subjective interpretations of facts and truths which may leave the authorities largely in the dark. Even visitation, unless conducted in a singularly apostolic manner, will mislead competent and honest judges through the conventionalities and artificial methods which it is difficult to ignore or override. From all this we would infer that no commentary at the present moment can assume to become a standard for any length of time, in so far as practical results are aimed at. We may study canon law as we study ancient or scientific history; and in most cases the result will be good order. The present labor of the learned Franciscan will aid in that direction.

IN THE WORKSHOP OF ST. JOSEPH. By the Rev. H. J. Heuser, D.D., Author of "An Autobiography of an Old Breviary," etc. Benziger Brothers: New York, Cincinnati, Chicago. 1925. Pp. 214.

If habitual meditation on the life of Christ supplies the priest with the true point of view regarding his pastoral work, and at the same time lifts his heart into the sphere where he finds the courage to follow the vision of the Good Shepherd, the cleric may fairly welcome a book which renders that meditation easy by the composition of place calculated to draw before the mind images in which our Lord is vividly portrayed. Naturally we turn to the Gospels for a safe help to meditation. Yet the Gospels are like God's voice in general—still. They call for search and attentive listening to the sounds of a hidden life.

The secrets of that life are to be gleaned from records not inspired, but capable of breathing inspiration. While there are but two chapters, and these in St. Luke who probably did not know in person the Divine Master of whom he writes, which give us a glimpse of the thirty years preceding the Baptism of Christ, there is a whole library of traditions of Palestinian and Egyptian origin which discuss the details of the hidden life of the Holy Family, as handed down by report. That these traditions should be in many parts exaggerated or distorted to serve the purpose of a special or local propaganda, in order to draw attention to isolated doctrines or religious practices, no one familiar with the literature of the Apocrypha doubts. But that there should be no such records as would portray to posterity a history so singular and admirable as that of the mem-

bers of the Holy Family during the years of their residence in Nazareth is incredible. To the discerning student it is not difficult to separate certain statements, true or probable, from those fabled details which admiration or credulity has prompted, and which we find all through heroic history. In the story here presented with a knowledge of Biblical history and the literature of Hebrew traditions at the time of Christ's coming, we have a recital of the phases in the daily life of the Holy Family partly during its sojourn in Egypt and more fully during the long years in the home of Joseph the Carpenter at Nazareth. There is no attempt to supplement the sacred text through improbable imaginary details, nor does the writer venture to create novel sayings as if they came from the lips of our Divine Lord or His holy parents.

A brief survey of the chief contents will make clear the object and method of presenting the daily actions of Mary and Joseph guiding Jesus, through childhood and youth, to the public manifestation of His messianic mission. A Jewish rabbi with wife, son, and daughter, meet and give shelter to the Holy Family during their flight and exile in Egypt. When the Divine summons comes to Joseph to return to Palestine, the young girl, enamored of the Holy Child and His Blessed Mother, gets leave to accompany them to Nazareth, acting as maid to the Lady Mary. Years after, the father with his son goes in search of his daughter and settles in Galilee. Here the son becomes apprenticed to Joseph the carpenter, while his sister, now that the boy Jesus and His Mother no longer need the services of a handmaid, enters a community of Essene recluses. This does not, however, prevent her frequent seeing and conversing with the Lady Mary. Thus the old Hebrew priest, his son and daughter, become witnesses of the life of Jesus, Mary, and Joseph, in divers ways which furnish material for an account whence virtue draws strength by imitation. Domestic care, industry in the carpenter shop, art, music, and the accompaniments of sacred chant—all the activities of the religious life, in which the active interprets the contemplative, here find a place.

THE KEY TO THE STUDY OF ST. THOMAS. From the Italian of Mgr. Francesco Olgiati, D.D., Ph.D. Professor of Metaphysics at the University of the Sacred Heart, Milan. With a Letter of Approbation from His Holiness, Pope Pius XI. Translated by John S. Zybura. B. Herder Book Co., St. Louis, Mo. 1925. Pp. viii-176.

The Italian original translated in the present volume is called *L'Anima di San Tommaso*. The English title expresses not quite

the same thing under a different figure, but it does convey more directly the value of the work. The soul of St. Thomas, figuratively speaking, is in it, in the sense that Professor Olgiati has grasped the fundamental idea which possessed the mind, the soul, of Aquinas and which the Angelic Doctor wrought into the typical products of his life, the *Summa Theologica* and the *Contra Gentiles*. Now if the student grasps that same idea, he has in hand the "Key" whereby he may unlock those treasures of wisdom. That "Key" is the concept of Being. We capitalize the latter word because as a fact and in the "soul" of the Angelical the term used concretely stands for God. Abstractly of course the word "being" signifies the first "transcendental". Crude in the average mind, the idea receives its fullest expression in the thought of the philosopher, who after mature reflective study infers its perfect realization in *Being a Se*, God. *Historically*, St. Thomas started from the latter, but *logically* as a teacher, a debtor to others as "universalis veritatis doctor", he was conscious of the necessity of beginning with *ens ab alio*, or with *ens ut sic*, which he derives by abstraction from experience. From the latter by a prolonged process of reasoning he rises to the existence of *Ens a Se*, Being; that is, God. And upon the latter conception, supplemented of course by experience and authority, he builds his immense theological structure, wherein philosophy is sublimated to its highest position and service.

These suggestions are elaborated in the book before us. It starts with the ideal which St. Thomas had in mind, namely the formation of a comprehensive synthesis, which should express Being *a Se*, God in Himself, and being *ab alio*, beings proceeding from *Being a Se*, by creation, and then returning teleologically to Him according to the plan and exemplar of the Incarnation. With this ideal synthesis in view the present author studies in detail the place occupied by "being" in the metaphysics, the theodicy, and in other parts of the philosophical and theological synthesis wrought out by the Angelic Doctor. There is also a chapter on the intellectualism of St. Thomas, a chapter which, after reading it, one could wish to have seen more developed and brought to bear more directly upon the anti-intellectualism that has become somewhat of a vogue in recent times. In a foot-note, however, at the close we find that Fr. Zybura has in hand a forthcoming book on *Present-Day Thinkers and the New Scholasticism*, in which we may presume modern anti-intellectualism will be duly considered.

In the meantime he is to be congratulated on the excellent and useful service he has done for Catholic philosophy by making Professor Olgiati's opuscle more widely accessible. He has accom-

plished most creditably the difficult task of translation. The English is clear, smooth, idiomatic. Here and there a slight ambiguity or inaccuracy might be corrected in a future edition. For instance, *ratio entis* is throughout rendered "the reason of being" (pp. 37, 38, 48, 54, etc.), which is really not its meaning and may be misleading. "Act is that which *exists*" (p. 43). No, "act" is more than that. It may be any *essential,* substantial or accidental, note or perfection. Again: "The act of conceiving the sense data as *being,* as something *existing,* is an act of the intellect" (p. 42). The act of conceiving does not necessarily terminate at *being* as something *existing.* It terminates at the *real, ens reale,* which *in se* is quite indifferent to actuality. In several other passages *ens essentiae* and *ens existentiae* are confounded. *Matter* and *form* are not the "elements" (p. 43), but the constitutive *principles,* of bodies. One more: for St. Thomas "to speak of nature is for him to speak of finality (teleology), precisely because nature and end are identical" (p. 123). No, nature and end are *correlative;* they are by no means *identical.* At page 59, Abelard is wrongly classed with St. Thomas, Aristotle and Albert as a *moderate realist.* Abelard was a *conceptualist.* Aside from these and a few other slight inaccuracies, the work both as to its substance and style deserves high commendation and will go far to facilitate and promote the study of St. Thomas.

THEOLOGIAE ASCETICAE ET MYSTICAE CURSUS, ad usum Seminariorum, Institutorum Religiosorum Clericorum necnon Moderatorum Animarum, a R. P. Francisco Naval e Missionariis Filiis I. Cordis B. V. Mariae concinnatus. Versio latina juxta tertiam editionem hispanicam a R. P. Josepho M. Fernandez, ejusdem Congregationis alumno, accuratissime facta et ab Auctore recognita. Editio altera.—Taurini (Ital.) Marii E. Marietti. 1925. Pp. 353.

When P. Naval, missionary of the Immaculate Heart of Mary, gave us in Spanish the *Teologia Ascetica y Mistica* in 1915, the work at once elicited the attention of leading theologians by reason of its practical appeal to pastors of souls. Seven years later a Latin text was published, of which the present edition by P. Fernandez is a new adaptation "ad unguem castigata" for the student of theology. Formerly the mental discipline of the seminary curriculum included under a single head the now separately taught branches of dogmatic, apologetic, moral, pastoral and ascetical theology. The last-mentioned division has been frequently ignored as a distinct branch of study, inasmuch as it is partly covered by the devotional exercises and so-called spiritual reading of the seminarian. Latterly the study

of ascetical theology, combined with that of mysticism, has been installed in some of our theological schools. The excessively practical tendency of the age has, however, influenced the science of theology, as taught in our higher seminaries, in such a way as to make us regard asceticism as a speculative study which sounds the reasons of holiness without considering it in the light of an essential element for the priestly or pastoral life. Thus we may obtain a knowledge of theology devoid of personal religion.

P. Naval, realizing this danger, seeks to counteract it by the method of his teaching. He begins by sketching the function of a spiritual director, and then pursues the subject matter of religious exercises which serve as means in general, of attaining spiritual perfection. The chief step for arriving at holiness is a desire for it, after realizing its necessity and advantages. Thence issues a rule of life expressing this aim at perfection to which all, but especially the priest and leader of the flock, are bound. These means grow out of teaching of Fundamental Mystical Theology. They lead to the expansion of Ascetical theology; that is, the study of God's attractions, in their threefold degree of the purgative, the illuminative, and the unitive way. Thence flows the state of infused contemplation, with its varying degrees of intensity. They include privileged gifts of vision, of heavenly converse and of revelation. Distinct from these gifts, though often accompanying them, are the graces of spiritual discernment, together with those exceptional powers which banish physical ills and carry with them the graces of healing and exaltation.

Directors of seminaries who are not satisfied merely with the material and intellectual progress of their students, whence is begotten outward prosperity, while decay may eat away life at the core, will find help to their taste in this little manual. The book is intended for ecclesiastical students chiefly, and the publishers show their appreciation of this purpose in the typographical and topical arrangement of the volume.

ST. VINCENT DE PAUL AND MENTAL PRAYER. A Selection of Letters and Addresses, translated by Joseph Leonard, Priest of the Congregation of the Missions. New York, Cincinnati, Chicago: Benziger Brothers. 1925. Pp. 286.

Although St. Vincent de Paul is in a way one of the most popular saints of the Western Church and a synonym for Christian charity in every tongue of the modern world, there are phases of his character and worth as a model of sanctity which have only in part been

realized by historians and hagiographers and not at all by the large body of Catholic readers of religious literature. Father Joseph Leonard, in the singularly instructive and suggestive Introduction to the volume of the saint's Letters and Addresses, brings out this fact in a lucid manner. He cites among other testimony that of P. Francis Verdier, Superior General of the Priests of the Mission, who writes

> "The reading of these conferences and letters will help us to enter into the spirit of St. Vincent. I believe it will reveal to many a hitherto unsuspected St. Vincent. I mean an authority on the spiritual life and its teachings.
>
> The external works of this great saint are known and admired. But the interior life such as he conceived, preached and practised it, has hitherto remained almost entirely unknown. . . . The two spiritual families who are the heirs of his spirit of charity, and carry on his fruitful and manifold activity, may be seen at work. But have these two families, priests and sisters, an intense, interior life, capable of satisfying souls enamored of devotion and self-oblation, of a devotion that is concealed, which perhaps may be the best, of a self-oblation tending toward perfection? Are they enamoured of virtue, of a generous virtue directing all the soul's energies and activities toward God, enamoured of sacrifice, of a daily, total and irrevocable sacrifice. . . . Many are ignorant of all this."

Our author points out in particular some of these hidden endowments of the saint. They are probably the secret whence derives that unique phenomenon in which we see more than forty thousand men and women, fascinated by the example of their holy founder, carrying on in every part of the world the marvellous operation of charity, and that for the last three centuries, which turns this valley of tears into a vestibule of Paradise, as no other force of love on earth could do. But this work of charity does not comprise the outstanding qualities which we find in a detailed study of the saint's earthly career. It marks him in the eyes of many chiefly as a philanthropist possessing certain qualities which lend themselves to sentimental and romantic handling as of an old man, rather homely, caring for abandoned children and women. Fr. Leonard gives proof of the fact that St. Vincent was a genius of the rarest type. No less qualified a critical historian of the age of Vincent than M. Goyau says of him: "Although Vincent de Paul had not yet completed his thirty-fifth year, he had had a strangely varied experience. He was acquainted with the scholastic world, for he had commented on Peter Lombard in the University of Toulouse; he knew Islam and the wretched lot of Christians among the Turks, having been a pris-

oner of Turkish corsairs in Tunis; he was familiar with the Daedalian mazes of the Vatican, for he had acted as a secretary to a Roman prelate; and with those of the French court, for he had been entrusted with a mission from the Pope to the king, and had been the dowager queen Margaret's chaplain, and a member of the literary academy over which the queen presided."

Elsewhere we learn that he was reputed to be a man of penetration and great energy, who, while habitually kind and in a marked degree possessing the qualities of a well-born gentleman, was absolutely impervious to bribes or flattery. Men of state consulted him on all occasions for his recognized penetration and far-sighted wisdom. L. Abelly in his biography of the saint, writes: "His intellect was lofty, well balanced and far-seeing, well fitted to deal with matters of great importance. It was not easy to surprise or hurry him. He went, when questions of moment confronted him, into the minutest details, foreseeing difficulties and objections. Although ever open to advice, he would reserve his judgment so long as there were any doubts of matters involved. When he had come to a decision he would set forth his reasons with such clarity as to astonish men of the widest experience."

Trained at the University which was known as "the school of statesmen" in his day, he possessed all the keen versatility of the diplomat, without the duplicity which hides convictions under false language. He had a deep spiritual insight, by which he penetrated pretence, and which allowed him to forecast future contingencies with a certain definiteness, taught as a rule only by historical precedent. This made him intensely practical, and ready to ignore conventions and prejudices where they were likely to hinder the carrying out of a good work. Such he is shown in his relation to the priesthood. His intimate contact with Cardinal Bérulle had given him a fixed spiritual outlook regarding the secular clergy. One of the Cardinal's deepest convictions for the religious regeneration of France was the necessity of raising the standard of holiness for the secular priests. A secular cleric might be inclined to think that he was not obliged to be as perfect as a religious, but in St. Vincent's eyes the secular priest is bound to be even more perfect than a religious as such. "It was with this conviction firmly implanted in his mind," writes Father Leonard, "that he gathered around him the first priests of his congregation." At the same time his far-seeing mind recognized that some means must be found to bind together priests who hoped to attain this end by association. Practically every priest binds himself to observance of chastity and obedience in his apostolic work under the guidance of his bishop or

pastor. As for the vow of poverty the canons imply that secular priests observe the Pauline precept to Timothy (I Eph. 6:8): 'Habentes autem alimenta et quibus tegamur his contenti sumus'. Accordingly he retained his priests as seculars, avoiding the absoluteness and limitation of the religious vows by not asking the Church officially to accept them, as in the case with regulars. In the same way the saint organized a religious community of women. They were to do all that is implied by pledging oneself to the pursuit of perfection in holiness, through service and prayer. But he did not ask them to adopt outward formality or a habit different from that of the country folk among whom they lived and labored. They were to demonstrate their holy purpose of life by their actions. And these actions were to be regulated by a common method of mental and vocal prayer. He had at the outset no purpose of establishing institutions such as the Fathers of the Missions and the Daughters of Charity had developed into before his death. "Richelieu, who appreciated the power of a well organized and spiritual-minded priesthood, supported Vincent in this as in other undertakings of his, in order to raise the intellectual, moral and spiritual standard of the clergy."

It would be profitable to dwell here in detail upon the method of spiritual training which distinguishes St. Vincent in pursuing his object, but the limits of a review bid us refer the reader to Father Leonard's book. To many priests, religious as well as secular, it will probably offer new and valuable light for the ordering of pastoral life in our time and land. After glancing through these reflections of the saint in his conferences with men and women of every degree and shade of religious and spiritual conviction, we are inclined to sympathize with the impatience of the Abbé Brémond in his *Histoire Littéraire,* where he criticizes the Vincentians for lack of zeal in spreading their holy founder's fame by a wider diffusion of his writings. Our author makes amends when he gives us not only the sources, but explains the saint's viewpoint of the spiritual life. Moreover, he aptly illustrates his methods of prayer by striking examples of their efficiency, throwing light upon the steady though silent advance made by the pastoral work of the priests of the Missions under most unequal conditions of life in every part of the world.

DAS MISSALE IM LICHTE ROEMISCHER STADTGESCHICHTE—Stationen, Perikopen, Gebrauche. Von Hartmann Grisar, S.J., Prof. Univ. Innsbruck.—Freiburg. Brisg. B. Herder, St. Louis, Mo., and London. 1925. 4to. Pp. 120.

The history of the early Christian liturgy, with its divinely inspired elements inherited from the Church of the Old Law, has most curiously interesting phases of human development hardly suspected by the serious student of theology, and brought to light only by archeological studies in church history of recent years. German scholarship here, as in kindred fields of criticism, leads the way, although admirable studies such as those of the French and English Benedictines, including works like Dom Ildefonse Schuster's *Liber Sacramentorum* and Tani's *Le Chiese di Roma* (1922), show a like tendency elsewhere. The veteran ecclesiologist, P. Grisar, adds a new and important exposition of the development of the primitive Mass service, the use of the lections of Epistle, Gospel, and Prayers, with various liturgical customs suggested by the feasts and often by the localities of worship. The author enters into the influence of the saintly confessors, virgins and martyrs in whose honor celebrations occurred from time to time, through popular devotion for these heroes and heroines of the faith. He gives interesting accounts of these things in their origin, which is often wholly unsuspected. Thus, to cite but one example: On Thursday in the second week of Lent the Roman Missal has the Gospel of the rich man clothed in purple and the poor Lazarus who lay at his gate (S. Luke 16: 19-31). If we inquire into the reason for the selection of this particular Gospel at that time, we find it in the fact that the Roman Mass celebrations which the Missal records took place on that day at the *Statio S. Mariae trans Tiberim* in the City of Rome. Now this particular church or *statio* was in close proximity to the river's outflow into the sea, where from the time of the emperor Augustus the wealthy Jewish merchant princes had located their houses. The reference thus became an object-lesson to those who attended the service, and partook of the nature of parables preached by our Lord at the seashore. Similar illustrations are shown to account for the order of choice in what are called the "Perikope" element of the Mass service. Beyond this, the author explains numerous devotional and liturgical usages, at the *Stationes* of the Masses in Lent, at Easter-tide, and on other great feast days, fasts and processional pilgrimages. To the student of liturgy these details of an historical, archeological, and religious character are most helpful for the understanding of the development of our ceremonial. They throw new light on the temper of church life in the Roman community which had become the heir of Apostolic traditions.

HAS THE IMMIGRANT KEPT THE FAITH? A Study of Immigration and Catholic Growth in the United States. 1790-1920. By Gerald Shaughnessy, S.M., A.B., S.T.D., formerly Professor of Theology, Marist College, Washington, D. C., and Notre Dame Seminary, New Orleans. The Macmillan Co., New York. 1925. Pp. 289.

Few subjects are so fertile in the fallacy-crop called by the collectors of logical weeds "transitus a sensu diviso ad sensum compositum" (though sometimes they name it "fictae universalitatis"), as the one dealt with in the book at hand. The familiar sophism is simply one of the many mental devices of reaping what one had not sown; extracting big gains from small investments. You have found a number of Irish, Germans, Italians, who have lapsed from the faith of their forefathers after landing at the Bowery or settling down on the Nebraskan grass-lands, and from this or such like "facts" you take a running-jump to the goal that the Irish, Germans, Italians are turning Protestants or Nothingarians in this land of the free. Or here and there a bucket leaks. Therefore all the precious liquid is pouring away into the gutters. A strand or two is broken in the big net. Therefore lots of the fish are swimming back toward the sea. Of course a kindred fallacy may proceed from the other end. Here and there converts are coming into the fold. Therefore there is a general movement toward Rome. I saw a blue-bird this morning—two of them. Therefore spring is at the door. And so on. Here as elsewhere, *in medio tutissimus ibis.*

The author of the present book confesses that he had been impressed by the traditionary view of immigrational defections and of general leakage. Though unconvinced of the truth of that view, it stimulated him to investigate for himself. The outcome of four years of investigation is the present goodly volume. Starting with the conditions of the Church in the American Colonies in 1770, he follows the progress of her life decade after decade up to 1920. The result reached is that, taking into account all the conditions of the problem, particularly the two leading factors, immigration and natural increase, the number of Catholics ought to be at this latter date about 20,000,000. Now this figure seems to express as near as we can get at it the actual number of Catholics in the United States; that is, those who may be rightly so called inasmuch as they "at least fulfill the precepts of the Church in regard to baptism, marriage, and holy Viaticum" (p. 217)—an obvious minimum for title to the name.

To enter fully into the immense mass of statistical evidence by which this conclusion is supported would plainly exceed the limits allowable to the present review. A glance, however, over the elab-

orate tables with which the text fairly bristles, impresses one with the very great and painstaking labor which the author has given to the solution of the question expressed in the title. The evidence of conscientious thoroughness stands out on every page. And the evidence is as manifest on the critical as on the constructive side of the problem; for the author faces fairly and squarely the objections that have been urged against his hopeful conclusion by those who take a more despondent view of the progress of the faith in this country. The most specious of those objections was launched by Bishop England as long ago as 1830. Hardly less powerful was the Lucerne (the Cahensly) Memorial of 1891; and in our own day the disastrous leakage from the bark of Peter is frequently the theme of doleful threnodies dirged by any number of despondent singers from the galleries of the Catholic press. These pessimistic views, Dr. Shaughnessy maintains, are not justified by the facts which reliable and carefully-sifted statistics establish. For the rest, the following conclusions sum up the results of his investigation:

1. It is absolutely certain that there has been no enormous loss to the faith (that is, a loss of ten, fifteen, twenty or thirty million Catholics) because of immigration to the United States during the past century.

2. There is no evidence of even an appreciable or measurable loss (two, three, five millions) during the period.

3. It is very probable that there has been no loss at all, beyond that defection of Catholics which ordinarily takes place among any population, due to the weakness of human nature and the usual manifestations of the same.

4. If the Catholic immigration of the past century had not taken place, the Church in the United States, scattered over the immense expanse of the nation, would very probably to-day be a replica of the Church of 1790, a weak, anemic body, by the very force of circumstances unable to conquer the insuperable, chiefly physical obstacles which would prevent her growth.

5. It is due to immigration that the Catholic Church in America to-day stands out among her sister Churches of other nations, the equal of any, if not indeed superior to all, in loyalty, vitality, fidelity, and stability.

A similar conclusion is reached as the outcome of his study of the problem of leakage. Whether critics who are inclined to take a darker view of the situation will be convinced by the author's facts, figures, and inferences, remains to be seen. Certain it is that they cannot ignore their impressive value. The book is one which none

to whom the progress of Catholicity in this country appeals—be he cleric or lay and of whatsoever creed—can afford to leave unstudied. It is by all odds the most thorough and up-to-date contribution that we possess to one of the most vital subjects that can engross human interest in this land of the free and the home of a Democracy which will be made safest and sanest in proportion as the principles inculcated by true religion leaven the masses and direct the minds and the lives of their leaders.

WHISPERINGS OF THE CARIBBEAN. Reflections of a Missionary. By the Rev. Joseph J. Williams, S.J. Benziger Brothers, New York, 1925. Pp. 252.

ALONG THE MISSION TRAIL. II. In the Netherlands East Indies. By Bruno Hagspiel, S.V.D. Mission Press. S.V.D., Techny, Ill. 1925. Pp. 290.

You would hardly guess what is contained in the first of this couplet of books. Poems, lyrics, of course? Sighings of the zephyrs among the pines? Rustlings of the leaves on the graceful palms? Murmurings of the waves as they glide over the half-concealed coral beds? The subtitle, "Reflections of a Missionary", might, if you have read the author's earlier works, lead you to look for meditations on the religious condition of the Caribs. No, none of these guesses covers the ground. Fr. Williams has given us a very interesting and instructive history and description of Jamaica. He tells of the discovery of the Island by Columbus; the maraudings by the fierce Buccaneers; the pioneer days of the settlement; the awful earthquakes and hurricanes, to some of the most terrific catastrophes caused by which he himself was a witness; of the customs and the folklore of the "bush" natives. From a merely historical and generally informative point of view the story is eminently worth while.

The "Anancy stories" are particularly interesting, blending as they do some elements of natural history with no little humorous diversion. The word "Anancy", it may be mentioned, means a spider, which in Sir Hans Sloane's *Natural History of Jamaica* is formidably described as the Great House Spider—"ananeus venatorius major pilosus domesticus, fuscus, pedibus maculis nigris notatis". Though it is more than an inch long and just as broad, with legs of equal length, and is armed with too shining black teeth and several round shining eyes, it is not venomous. On the contrary, it is defended by housekeepers for its service in ridding floors and ceilings of superfluous cockroaches. Strange as it may seem, the creature has been personified to make the chief character of the

"Anancy stories", not a few of which the original ancestors of the present natives seem to have brought with them from their homes in the Anansi tribes of West Africa. They are very similar to the Brer Rabbit stories made famous by Uncle Remus, Anancy showing a like cunning in overreaching all the other animals and in circumventing his enemies. Father Williams tells many of these stories very tak-ingly. One or other of them, besides its quaint and shrewd humor, goes to prove the ethnical ubiquity of certain jokes. For instance, that which turns on the one-legged roast duck (sometimes it is a goose or turkey), which Sambo is said to have served up on his master's table and which is occasionally fathered on Hopkinson Smith or Dean Swift and perhaps on other raconteurs. Father Williams found the same story among the Anancy tales, which he thinks were handed down from the African Anansi.

A gentle amiable folk are these Jamaican "bush natives" and deserving of the missionary labors which Fr. Williams is devoting to their best interests; and not the least among which labors is the production of this volume wherein the scholarly, the cultural, he pleasing and the spiritual elements are blended in due proportion.

In a former volume previously reviewed in these pages, Fr. Hagspiel followed the "Mission Trail" to Hawaii, Japan and the Philippines. In the present book the "Trail" leads him from Manila to Singapore and to Java, the most famous of the Netherlands East Indies, and thence to the Little Sunda Islands. It is to the missions in the latter islands that the volume is chiefly devoted. Probably for most of us the ground here covered will be almost new and unfamiliar. Physically, ethnologically it presents features which are as striking as they are unique. "The very physical aspects of the Islands, with their watery wastes, with their prodigious and most luxurious growths, with their mighty and frequently volcanic peaks; and the dense forest jungles, with an enervating climate which ever suggests an appeal to the senses and instincts rather than to reason—these, with here and there a weird, mysterious setting of living conditions and prevalent religious beliefs, are apt to produce an entirely new conception of life and one's outlook upon it. And all of this is, in a measure, reflected in the mission conditions and problems of the archipelago and its inhabitants."

Happily the author has caught the atmosphere, the color, the life of this wonder-land and they reflect themselves in a narrative which is as rich in matters cultural as it is vivid and enthusiastic in tone and spirit. The book is as gripping as a novel and, needless to say, of more enduring value—value for the mind but more for the heart.

the soul. The story carries the wonted burden of its kindred—the burden of the cross, missionary labors, trials, disappointments bravely borne by priests and religious brothers and nuns. More than once it evokes the instinctive cry: "Oh, if only the wealthy people of the world, spending thousands of dollars for the gratification of mere whims, could see these sights! If they could stand for just one hour beside the nuns who handle these broken little bodies, how different would be their thoughts, their ideas! How useless would seem the frivolities which now attract them! Humanity—pampered on one side—humanity trampled on the other!" The exclamation is evoked by the sight of the *Crêche* conducted by the Sisters of the Holy Child in Singapore. Perhaps the reading of this story of mission life in Sindhu lands may elicit a wider response to this appeal.

Literary Chat

Amongst the recent pamphlets issued by the Paulist Press (N. Y.) special mention deserves to be made of *Evolution and Catholicity* by Sir Bertram Windle, and *Christian Science* by Father Thurston, S.J. The former embodies four talks broadcast over the Paulist Radio. It goes without saying that they present the incessantly debated topic, Evolution, in a form which does justice both to its scientific, philosophical and theological aspects and that in a manner and style worthy of the theme and attractive to, first, the listeners-in and now to the readers of the printed addresses. We already possess a goodly number of booklets dealing with the same subject. We have none, however, which presents the evolutionary problem more luminously and more readably. The pamphlet should receive a wide circulation.

Whatever comes from Fr. Thurston's pen is sure to be characterized both by abundant and exact knowledge and by an agreeable mode of presentation. The brochure on *Christian Science* comes fully up to this expectation. The exposition is based on the original and authoritative sources, the interpretation is objective, and the criticism just. The pamphlet supplies a demand, as many including even some Catholics have been influenced by the bodily cures effected by the official faith-healers.

Conversations on Christian Reunion is a book small in bulk but big in ideas. It comes from far-away Wellington, New Zealand, where it seems to have made such an impression that a re-impression was called for within a month. Possibly its popularity may have resulted in part from the fact that the conferences are said to have taken place in "Polo, a town about 100 miles from Chicago, Illinois, U. S. America," between the Polo Priest, Fr. Twomey, an American born and Parson Brown, an Englishman who became an American by adoption. We are expressly told that "they both took great pride in their citizenship of the great Republic of the West, which to them was always 'The land of the free and [the home of the] brave' whose destiny was like the sun in the heavens, to illumine the world by the light of her freedom, justice and greatness." It is to be hoped that the two clerical citizens of Polo will see this tribute from the antipodes. They will no doubt feel it exhilarating. They were joined by Parson Brown's lay reader, a Mr. White, and the conversations took place sometimes at the priest's presbytery, and again at the Parson's

vicarage. They covered the main content of Catholic doctrine and history. They were carried on amicably and ended as follows: "As the good Father had concluded, Rev. Brown remarked, 'It is easy for all Christians to become Catholics.'—'You would make good members,' the priest replied, 'and so would Protestants generally. Catholics,' he added, 'are always praying that all non-Catholics may become members of the Church.' —'We are prepared,' replied Mr. Brown. Finally, it was agreed, before parting that according to the Holy Bible, Divine Tradition, Church History, all Christians, as in former centuries, should be Catholics; that there is no room or necessity for other churches side by side, with the Universal Church instituted by Jesus Christ, and that, consequently, reunion of all Christians is most desirable, by entrance into the one fold in which all are united under one Shepherd—the Pope—St Peter's successor—and Vicar of Christ on earth." The conclusion is not at all startling. However, it is good common sense and hopeful.

A priest, whether in Wellington or in Polo, who found himself in Fr. Twomey's position might be glad to have the report of these conversations. They are clear and well summarized, and analyzed or unlocked by means of enumerated questions. There is also a supplementary chapter explaining certain expressions in the Profession of Faith "which are not easily understood by all." (p. 102) The author is the Rev. Thos. P. Lynch, P.P., Helensville, New Zealand. The book is carried by John Murphy Co., Baltimore.

The second volume of *Der Kleine Herder* (B. Herder Book Co.) completes one of the most serviceable reference books for persons familiar with the German language. Accurate, concise, and richly illustrated, it answers questions of definition, historical fact and conventional usage, in a way which, to the writer and speaker, that is to say the teacher and interpreter, is as a rule of immediate importance. It fits the desk-head, is light to handle, and its letterpress, though small, is very clear and discriminating.

The stream of that mysterious power which attracts the modern student of religion and of theology (for the two may remain apart) to search medieval annals for records and illustrations of the mystical union of the soul with God, is being nourished by recent examples of contemplative holiness, notably in the religious orders. A marked instance comes to us in the life of a Visitandine nun, *Sister Benigna Consolata Ferrero*, who died in the odor of sanctity at the Visitation Convent of Como in Italy, during the fall of 1916. The history of this religious is told with simple grace, such as marks true literary beauty, in a translated biography by M. S. Pine, the pen-name of a Georgetown Visitation nun. The volume is published in attractive form by the John P. Daleiden Company of Chicago, Ill. Meanwhile the Italian Monastero della Visitatione, at Como, issues a new biography for the purpose of eliciting additional details from those who may have been the recipients of special divine favors through the intercession of the saintly religious, *Suor Benigna Consolata*. The latter Life is being issued in periodical instalments from the pen of Canon L. Boccardo (*Periodico religioso quindicinale*) under the auspices of the archiepiscopal Seminary of Como. Meanwhile lovers of the Divine Heart manifesting its wondrous condescension to the humble maiden in the cloister, will find in the story by Sister Mary Paulina Finn abundant food for devout meditation. Thus a larger circle may profit by the example of holiness in the gently humble soul of the Como Visitandine.

The thesis on the *Status of Religious Instruction for Children under Sixteen Years of Age* which Sister Josefita Maria presented to the Faculty of the Graduate School of the Pennsylvania University in view of the Doctorate of Philosophy is a document of exceptional value, and one wishes that it might be eventually issued apart from its academic relations in the interest of a wider reading public. The writer sought for answers to three questions: 1. Can morality be taught independently of Religion? 2. Can the Public Schools give Religious Instruction?

3. To what extent is Religious Instruction being given to our young people?

A questionnaire was sent to a number of educational authorities and to sixty-seven County Superintendents of Pennsylvania, the State to which the document especially relates. The answers, which vary of course a good deal, are given in the appendix. The main lines of the Thesis concern: 1. the attitudes of the States and individual cities toward Religious Instruction; 2. the agencies that Protestants are using to provide Religious Instruction (Sunday Schools, week-day Church Schools, and Vacation Bible Schools); 3. the work undertaken by Catholics in the same field. The evidence presented in the thesis clearly shows: 1. that the majority of the States recognize the desirability of Bible reading in the public schools, but are opposed (rightly of course) to sectarian instruction; 2. that a system of coöperation between the public school and the Churches is feasible and practical—by means of week-day Church Schools, etc.; 3. that various religious denominations are being aroused in an increased degree to the necessity of inspiring the educational forces of our country with religious ideals and the sense of the need and the value of religious instruction.

Though reliable statistics seem to point to a growing decline of Protestant Church affiliation in this country, the present document finds that "the response of parents and children to the various opportunities provided, the coöperation of the churches, the public schools, and the people in general, are most encouraging. The trend of the past few years gives hope that the increasing number of efforts to better the situation are signs of a great awakening of interest in the question of religious instruction."

We have been taught recently to look to our brethren in England for encouraging examples of intellectual activity such as are offered by the annual conventions of their educational associations. The work of the Cambridge Catholic Summer School we have previously seen to be a stimulating illustration. American Catholics, on the other hand, can always point with some complacency to the work done by the Catholic Educational Association which is embodied in the Report of its Annual Convention. The REVIEW has repeatedly called attention to this valuable document. Perhaps, however, we are not as fully aware as we might and should be to the earnest and valuable work being accomplished by the Franciscan Educational Conference. Steadfastly, yet with the modesty characteristic of the followers of the *Poverello*, the Franciscan body is gaining results of which educators generally, and the clergy, secular and religious, especially, will find to their advantage to take account.

The Report of the Seventh Annual Meeting of the Franciscan Conference held in Cincinnati, last June, 26th-28th, has been issued by the Capuchin College, Washington, D. C. Year by year these Reports grow in volume and scholarly merit. The recent issue deals with Sacred Scripture. It contains a richly informative historical sketch of "Biblical Scholars in the Franciscan Order" (pp. 30-138); also a paper on "The Present Status and Trend of Biblical Research" (pp. 150-220). This is a highly luminous, thoroughly critical, scholarly and up-to-date conspectus of a thorny subject concerning which even otherwise well-educated people have rather hazy and not always by any means just conceptions. A third paper of special value treats of "The Holy See's Recent Regulations" pertaining to the study of the Sacred Scriptures in theological seminaries. Solid and at the same time practical essays are devoted to the "Bible as the Inspiration of Priestly and Religious Living"; "Practical Use of the Bible in Ascetical Theology, Catechetics, and especially in Homiletics"; "Franciscans and Contemporary Educational Idealism."

The discussions which followed the reading of these papers are not the least instructive feature of this Report The following suggestion, for instance, is practical enough to include institutions and places other than a Franciscan refectory: "Whilst on this subject of reading the Bible a remark concerning the daily reading

of a portion of the Bible at meals would not be out of place. At Rome and in many houses of the Order, the Friars sit quietly in their places at table and listen in respectful silence to the reading until the superior gives the sign for the meal to begin. This is surely preferable to the custom of reading the Word of God to the accompaniment of the clatter of dishes, the clang of knives and forks, and other more or less noisy preparations of the Friars for the coming meal. If at the Friday dinner all sit quietly and listen with attention to the blessing of our holy father St. Francis, and to his words of admonition, should we not do as much, nay even more, when the Word of God is read to us?"

Books of piety translated from the French do not always strike a harmonious chord in the soul of the English-speaking reader. Sometimes the dissonance is due to an imperfect rendition. Oftener it is tempermental. The sentimentality of what has come to be called "French piety" does not appeal to colder temperaments. Fortunately there are many exceptions to this rule. Amongst them are the works of P. Raoul Plus, S.J. There is a certain doctrinal strength in their thought which appeals to the intellect, a robust practicality which satisfies the will and the motor powers, and a graceful diction which gratifies the esthetic sense. We have had occasion previously to bespeak the merits of an earlier book entitled, *In Christ Jesus*, and would now call attention to the recent work, *Christ in His Brethren*. It treats of the three great laws of our common life in Christ—the law of unity, of charity, of solidarity. And of three great means of Apostleship—external activity, prayer, suffering. On these lines Fr. Plus develops a mass of solid doctrine and practical guidance, which the clergy will do well to consider and inculcate. The translation by Irene Hernaman is clear and intelligible, though it bears the defect of its virtue. It were more graceful were it less faithful. (Benziger Brothers, New York; pp. 214.)

Willie Fox's Diary is a charming little book of just six-score pages. It is beautifully printed and illustrated with pictures in color and will delight the soul of a child young or old. The text is done somewhat in the style of Uncle Remus *sans* the darkey dialect. Willie keeps his day-book from 20 March to 30 April, which is a feat of perseverance. Few humans can carry theirs from New Year's Day as far as the January thaw. There's some prudence shining through the pleasantries of Willie Fox, Billy Bear, Buster Coon, Susan Rabbit, and the rest of the wood family. The unaffected wisdom may find its way through smiles and dimples to the child's mind, which thus *ridendo docebitur*. The book has been written by Ruth Hilkene and Marie Gugle, both experienced teachers in the Columbus, Ohio, schools. It is published by Ginn & Co., Boston.

One reason why seminarians entering upon Philosophy, find especially the beginnings of their new study so difficult is because they have had no previous preparation for so abstract a branch as Logic in Scholastic Latin. In view of this fact there is something to be said in favor of studying Logic in English, or, if Latin be imperative, it might be well in the year preceding to make of Rhetoric a proximate preparation for Logic. A book has recently been published which illustrates and might effectuate this suggestion. We refer to *The Principles of Argumentation* by George Pierce Baker, formerly of Harvard, and Henry Barrett Huntington of Brown University. A new edition of this well-known manual has recently been issued by Ginn & Co., Boston (pp. 606). The book contains excellent material, clear exposition and practical exercises on terms, propositions, evidence, brief-drawing, presentation, the rhetoric of argument, debating. A youth drilled on the lines indicated would be well prepared for the study of Scholastic Logic, should he enter college or the seminary; or, should he immediately pass into the school of life, he would have had the advantage of a practical mental discipline and a generally educative culture.

Books Received

SCRIPTURAL.

SCRIPTURE READINGS FOR TIMES OF RETREAT. Selected. Arranged for Retreats of Thirty or Fewer Days, and Translated from the Vulgate and Original Texts. By the Rev. George O'Neill, S.J., M.A., Professor in Corpus Christi College, Melbourne, Emeritus Professor of University College, Dublin. 1926. Pp. xvi-277. Price, $1.50.

A NOTE ON THE GREEK TEXT OF ST. JOHN XII: 7. By the Rev. James A. Kleist, John Carroll University. Reprinted from the *Classical Journal*, October, 1925.

HEILAND. Die Altsaechsische Evangelien-Dichtung nebst Bruchstuecke der Altsaechsischen Genesis. Im Versmass des Urtextes neu uebertragen mit Einleitung und Anmerkungen von Otto Kunze. B. Herder Book Co., St. Louis, London and Freiburg, Brisg. 1925. Pp. 140. Preis, $1.60.

THEOLOGICAL AND DEVOTIONAL.

AN HOUR WITH THE LITTLE FLOWER. By the Rev. Albert H. Dolan, O. Carm., National Director of the Society of the Little Flower. (*Little Flower Series*, No. 1.) Carmelite Press, 6401 Dante Ave., Chicago. 1925. Pp. 71. Price, $0.35 *postpaid*.

OPUSCULA ASCETICA. Auctore B. Roberto Bellarmino, S.J., S.R.E. Cardinali. Tomus I: De Ascensione Mentis in Deum per Scalas Rerum Creatarum et De Æterna Felicitate Sanctorum. Tomus II: De Gemitu Columbae sive De Bono Lacrimarum. Cum 2 Appendicibus. Tomus III: De Septem Verbis a Christo in Cruce Prolatis et De Arte Bene Moriendi. (*Bibliotheca Ascetica*, XIV, XV et XVI. Edita a Francisco Brehm, Sacerdota.) Ratisbonae, Neo-Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1925. Pp. xx-642, xii-391 et xvi-526. Price, 3 vols., $3.00.

SAINT FRANCOIS D'ASSISE d'apres les Aquarelles de P. Subercaseux Errazuriz, Moine Bénédictin de Solesmes. Marshall Jones Co., Boston. 1925. Pp. 201.

DE SACRAMENTIS. Scholarum Usui accommodaverat H. Noldin, S.J., S. Theologiae quondam professor in Universitate Œnipotana. Editio decima septima quam recognovit et emendavit A. Schmitt, S.J., Theol. mor. professor in Universitate Œnipontana. (*Summa Theologia Moralis, III.*) Œniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae, Neo-Eboraci et Cincinnati: apud Fridericum Pustet. 1925. Pp. 716. Price, $3.50.

KAPLAN FAHSEL. MEINE VORTRAEGE. 1925. B. Herder Book Co., Berlin, St. Louis, and London. S. 35. Preis, $0.25.

KAPLAN FAHSEL: DIE UEBERWINDUNG DES PESSIMISMUS. Eine Auseinandersetzung mit Schopenhauer. 1925. B. Herder Book Co., St. Louis, London und Freiburg, Brisg. S. 86. Preis, $0.60.

THE UNKNOWN FORCE. By the Rev. Robert Kane, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1925. Pp. 158. Price, $1.20.

MEDITATIONS FROM SCRIPTURE. For God's Loving Children. To be used by Mothers and Teachers. (Second Series). The Cenacle of St. Regis, 628 W. 140th St., New York Pp. 484. Price, $2.00.

FEURIGE WOLKE: Kanzelvortraege auf die Sonn- und Festtage des Weinacht's und des Oster kreises. Von Dr. theol. Robert Linhardt, Stiftsprediger und Ehrenkanonikus bei St. Kajetan, Muenchen. B. Herder Book Co., St. Louis, London und Freiburg, Brisg. 1925. Pp. 138. Preis, $1.30.

IN THE WORKSHOP OF ST. JOSEPH. By the Rev. Herman J. Heuser, D.D., author of *Autobiography of an Old Breviary*. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 214. Price, $2.00 *postpaid*.

THOUGHTS AND PRAYERS ABOUT THE ROSARY FOR LITTLE CHILDREN. By a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 35. Price, $0.55 *net.*

ALONG THE MISSION TRAIL. II: In the Netherlands East Indies. By Bruno Hagspiel, S.V.D. Illustrated. Mission Press S.V.D., Techny, Illinois. 1925. Pp. 290.

SISTER BENIGNA CONSOLATA FERRERO, Religious of the Visitation of Como, Italy, 1885-1916, or *The Tenderness of the Love of Jesus for a Little Soul.* Translation by M. S. Pine from the Community Circular of Como. Illustrated. John P. Daleiden Co., Chicago. Pp. 208.

RELIGION HOUR. Book One. Story Lessons in Conduct and Religion based on *Teacher Tells a Story.* By the Rev. Jerome D. Hannan, D.D. Illustrated by Winifred Bromhall. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 64. Price, $0.21 *net.*

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